CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 31.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, AUGUST 2, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 1 WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six *months*, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

THE ANASTASIS.—THE RESURRECTION.

The question of *a future life* is one of incomparable moment. It possesses an interest which thrills the heart to its very core. 'All that a man hath he will give for his *life*.' He values it higher than he does any other earthly blessing. He knows that he must die. But will he *live* again? Is there *a life* beyond the grave? It seems probable from historical antiquity that many human generations passed away before any satisfactory light was shed on this dark subject. Death appears to have been regarded as making an *end of man* as much as it did of *the brute*. The region of the shadow of death was contemplated as 'a land of darkness, as darkness itself; without order and where the light is as darkness.' All went into the grave where 'there was no work, nor device, nor thought, nor knowledge.' 'His breath goeth forth, he returneth to the earth, in that very day his thoughts perish.' Ps. cxlvi. 4. But, in process of time, the dead were *conceived of* as constituting a great society of conscious beings in the subterranean world. The question, however, would come up, Is this conception *true*? Do men really live after they die! Are the dead *raised up*? Are they *redintegrated*? Does the spirit survive the body? Or will the body be again restored? The Pharisees among the Jews believed in the doctrine of the resurrection. But *what was* this resurrection? Was it a mere transmigration of *the life* from one body to another? Such a resurrection had been taught by Pythagoras; endorsed by Plato; improved upon by Socrates; and found favor among the Jews. This, however, is not *the Christian* resurrection. By *this* resurrection men are 'made like unto the angels'—became such beings as *the gods* of the firmamental heavens were supposed to be. 'Neither can they die any more for they are the children of God, being the children of the resurrection.'

But what evidence did our Savior give of *the truth* of this doctrine of the future life? Did he not take, and leave, the doctrine just as he found it? No; *he gave an example of it in his own person*. He proved it—if we may so speak—*by actual experiment*. And this, certainly, is the highest description of evidence. Then the Christian inquires, How can I be *assured* of a future life? How can I substitute certainty in place of conjecture? He has the same assurance and certainty on this point that he has on that of *the resurrection of Christ*. The Apostle's argument though it be not *regular*, yet is *strong*, logic. 'If the dead rise not then is not Christ risen.' The regular form of the argument is, 'If Christ be risen from the dead then will his people rise also.' And there is no sceptic who will dispute the validity of this argumentation. He will acknowledge that if *the premises* be firm then *the conclusion* is true. His doubt or disbelief is wholly concerning the fact of *the premises*. But Christians do not doubt. They believe that Jesus our Lord both *died* and *rose again*. They entertain no misgivings on this head. And, in consistency, they can entertain none on that of *their own* resurrection. And, how can they be doubtful, in respect to either? Can any man doubt that there *was* such a man as Jesus of Nazareth! That there *were* such men as Peter, Andrew, James and John who were his companions! Can any man doubt that these men *did believe* that Jesus was risen from the dead! Can he doubt that if *they* believed the resurrection of Jesus, then it must have been *real*? And if the resurrection of Jesus was a reality, then such must, of course, be that of his people. And, as all that are of Adam die, so, likewise, all that are of Christ shall obtain a future life.

The Christian, then, is not constrained to depend on *mere philosophical* evidence, that his being will not terminate with the present mortal life. This description of evidence may *assist* him. The consideration that man is possessed by his Divine Creator with a strong and unquenchable *thirst for existence;* and that a God of infinite goodness would not have *thus endowed* him with a passion that is not to be satisfied; the consideration that the human mind, being constructed in *the image of God, is too noble a structure* to be so prematurely destroyed; these considerations furnish *a presumption* of man's immortality. But they do not, to most minds, give entire satisfaction. The question of man's future life must have remained in similar darkness as it had been, if Jesus our Lord had not risen from the dead. It was by this event that the triumph was gained. It was thus that death was divested of its sting and the grave of its victory.

> 'He rose; he burst the bars of death,
> And triumphed o'er the grave!
> Then first humanity triumphant
> Passed the crystal ports of light,
> And seized eternal youth.'

Such the ground of the Christian's hope of immortality. He has the evidence of *constructive fact*. 'God so loved the world that He sent His only begotten Son to be the *resurrection and the life*.' 'He that believeth on the Son hath everlasting life.' 'Christ the first fruits; afterwards they who are Christ's at his coming.' As we have borne the image of the earthly Adam, so, likewise, shall we bear the image of the heavenly.'

'But *how* are the dead raised up and with what bodies do they come?' 'They disputed among themselves what the rising from the dead should mean.' This, is a more intricate question, than that of *the fact* itself. The *mode* and the *effect* of the resurrection; does *the body* share in the redintegration! And, where do the subjects of the resurrection reside! Is it in *Hades;* in the subterranean world! Or, is it in the world of the skies? And in what portion of the boundless regions of the aerial universe!

On these questions but little that is satisfactory can be offered. And perhaps they are impertinent. When we entered this world we previously knew nothing of the place to which we should come. But we were ushered into it gradually and gently. It was not a startling process. The world opened upon us as we were able to bear. And such, probably, our introduction to the future state. The future world will be suited to us; and we, fitted to that. But, whether it be *here* or *there*, is not of any great importance. We do not know where the Lord Jesus Christ now is. Yet, we believe, that he is *somewhere*. If, there were, in reality, such a firmament above the earth as the ancient Jews supposed, we might well conclude that our Savior was there. For, such, is the representation of Scripture. They declare of him that he 'ascended into heaven and is there seated on the right hand of God.' Yet, all this, we must understand figuratively. For, in truth, there is no such structure as the solid adamantine firmament; no such heaven as was once conceived. We must, of course, accept *the spirit* of the representation instead of *the letter*. We must believe that Jesus our Lord is *somewhere* in a glorified condition. And, that to him, his people will be gathered. 'Father, I will that those whom thou hast given me be with me that they may behold my glory.'

There exist among Christians different theories about *the future state*. By some, the belief is entertained, that the soul sleeps with the body until the time of the end, when both shall be raised together. By others, it is believed, that the soul survives the body and shall again be united to it. And, there are those, who believe in the redintegration of the soul immediately after death, and that the old body will never be resumed. Such, are the different hypotheses. We do not undertake to specify what theory of the resurrection ought to be adopted. The first of the three above mentioned, cannot, in our judgment, be disproved as to the drift of it, either from Scripture or by reason. Though it has its difficulties which are not easily and satisfactorily removed, yet it may be essentially true. The second theory, though it be the popular one, manifestly contains *incongruous elements*. There is an obvious *superfluity* in it. If the immortal state begin immediately at death, of what *need* or advantage can be the resurrection of the body? 'God does no superfluous work.'

The third and last of the opinions above mentioned has, of late years, been gaining the belief of many Christians. Professor Bush did not start the doctrine. There are Orthodox ministers in Essex county who preached it years ago. And the belief of it has, probably, been more extensive among liberal, than among Orthodox, Christians. We presume it will advance and become widely prevalent. It has much for its recommendation. It is a pleasant and comforting doctrine. On the principle of it, many passages of Scripture are happily interpreted. Yet this theory has its difficulties. But it would be a thankless task to enumerate and urge them. We hope that as many as *can, will*, also believe it. We, however, think that the Scriptural evidence preponderates in favor of the hythotheses first specified. Not that there will be *the same body*, but *a real body* in union with the same spirit and consciousness. We now have what the Apostle calls a *vile* body; and he declares it will be exchanged for *a glorious* one, like the risen and glorified body of our Lord.

St. Paul's illustration taken from the kernel of grain, holds but in part. Out of the old kernel springs forth a new one; though not the same identically yet it is the same *in kind*. The new is no better than the old. But the *raised* body is superior to the *mortal* one. To give an illustration of this fact the Apostle takes another similitude. The sun is a far more splendid luminary than the moon and the stars. And such the resurrection-body in comparison with the earthly. 'It is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body. The first Adam was a living soul; the second and the last Adam was a quickening spirit. S. R.

For the Register.

JOHN HUSS AND THE HUSSITES.

The last number of The United States Catholic Magazine, has an article upon the history of 'The Reformers before the Reformation. The Fifteenth Century. John Huss and the Council of Constance, by Emile de Bonnechose,' which though it is written with as much fairness as most strictly Sectarian articles, shows a manifest disposition to hide the real misdeeds of the Church and to apologise for those which the searching eye of history has dragged to light; whilst it spares not its hardest words in condemnation of what may have been the faults of the Reformers and of what unquestionably were in many cases sterling merits. Like all other Catholic writers, the editor of the Catholic Magazine seems to take it for granted that he who could have written a syllable against a doctrine of the Catholic Church, must have been a monster, for whom the axe and the faggot were as fit, as canonization for the saints. Nothing requires to be proved with regard to his motives; obedience to conscience, high religious aims and aspirations, abhorrence of pride and arrogance in high church officials who profess the meekness of Jesus, all these are nothing, he is a heretic and deserves to be scouted, anathamatized and burned. Indomitable firmness in John Huss, in the support of what he with all the confirmations of his judgement and discrimination of his reason, with all the aspirations of his soul and promptings of his conscience believed to be right, firmness in the support of his principles because he believed them to embody God's truth, is stigmatised as 'obstinacy,' while a Catholic Monk who exhibits the same traits of character in support of what he believes to be right, with the same results to himself, is called a martyr. 'Tis opposition to the *authority* of the Church which gives the man his bad name, no matter how pure and philanthropic his motives. The real offence which Reformers have committed has not been so much a corrupting of pure and sound doctrines, as it has a *weakening of Church power*. This has been the sore spot, and it is this struggle to maintain power, which has caused burnings, wars and the establishment of inquisitions. And it is precisely here that the reformers have been useful, even to the great body of the Catholics themselves. They know not to what a state of mental and physical slavery and wretchedness they would have been subjected, had the ambition, pride and aristocracy of the high Church dignitaries continued to increase unmolested to this day. It is folly for Catholics to try to disguise the fact that Priests like other men possess all those natural infirmities, pride, ambition and vanity, to a greater or less extent. God does not suspend the laws of men's nature the moment they are ordained Catholic Priests, and it was mainly the abuse of these passions that called out such men as Wickliffe, Huss and Jerome. They were called out as so many Nathans to rebuke this mighty David, the Church, and the result has been to make the Church more careful and wary in looking after her moral condition and in guarding her fold against the wolves who assume the garb of her sheep that they may fatten upon her manna. 'Tis adversity which humbles pride and brings the soul to know God. Prosperity was ever the most successful weapon in the hands of the Devil to accomplish his ends. Prosperity corrupts, makes arrogant, impudent, vain and proud. Thus the Catholic Church in Brazil, Spain and other countries where it has been for a long time successful, and where it has had no jealous eye to watch it and no Nathan to give it rebuke, is quite a different thing from the Catholic Church in the United States; and thus we hold that good has come from these old reformers, even to the Church itself.

The Catholic Magazine concedes to Huss the possession of uncommon talents and says he was bold, energetic and sprightly, and soon rose to distinction and acquired an almost unbounded popularity. But he is accused of deserting the Church and treacherously lifting up his heel against her, after having plighted his faith to continue her advocate and champion 'till death. Here the fact of opposition to some of the doctrines of the Church is taken as positive evidence of his hostility to the Church itself; but it certainly does not prove so much. Had these doctrines of his been advocated in a general council he could not have been denounced and anathamatized as a heretic and an enemy to the Church, then why more in his case? It is by no means certain that his opposition was not the greatest blessing to the Church he could have bestowed upon her. Is he our friend, who, when he sees us going to destruction, does not throw himself in our way to oppose and prevent us? From all the facts given in the work of M. de Bonnechose and other candid historians, I find nothing to disprove the fact that he was perfectly and ardently conscientious in the advocacy of his doctrines and in his love and veneration for the Church, and his opposition to some of her dogmas seems to have arisen out of a sincere regard for her welfare, and a certain conviction that she was going wrong and must suffer for it. He asked simply that the Church should reform herself and he asked nothing more. But the Church opposed him on the ground of infallibility, for how could an infallible Church be wrong. And sure enough, how could it, seeing it is composed of men. The Church bade him retreat without proving to him that he was wrong. Bade him declare that what he had taught was false while he believed it to be true. It demanded of him a violation of his conscience, a perjury of the most revolting and abhorrent kind. This he could not do and the melancholy result is well known; and what is now astonishing is, that a work like the Catholic Magazine, printed in the United States, should be found with a ready defence in its columns, for those deeds of atrocity which scattered the ashes of Huss and Jerome and sent them floating on the bosom of the Rhine. Yet such is the fact, for after first stating that it regrets the deed, it enters into a long but weak defence of it. And here again we find an attempt to foist off the sin of the act upon other shoulders than those of the Church. It says:

'The bloody deed was much more the result of the spirit of the times in which it was done, than of the spirit of the Church.'

Admitting this, and where does the responsibility fall then. It is but saying that the age in which the Church had possessed full sway for centuries, was more barbarous, uncivilized and unchristian, than this, which has been influenced by nearly four hundred years' growth of Protestantism. If the assertion be true it reflects but little credit on the Church that it had created no better spirit in its own members, in those who daily communicated with it and knelt at its confessional. 'A corrupt tree cannot bear good fruit.' But the editor of the Catholic Magazine endeavors to lay the blame of these murders to the Emperor Sigismund, and offer as proof, a speech made by him to the Council, in which he gives it as his opinion that Huss and all his followers then at Constance ought to be put to death. Now it is very evident that if such an atrocity had not been congenial to the Council, such a declaration would never have been made before it; at least, it could never have passed without a rebuke. But what business had a temporal Prince to be giving his opinion in an oecumenical council, if that council had only to do with matters of faith and discipline of the Church. Are Emperors infallible as well as Popes in ecclesiastical matters? This practice of Catholic writers' endeavoring to foist off the iniquities of the Church upon the state is too stale and too foolish; it is at best a childish quibble and serves only to alienate the respect of all honest and sensible men. The speech of Sigismund before the Council was in these words:

'You have heard the errors which this man has taught—many of which are crimes deserving of the severest punishment. My opinion, therefore is, that, unless he abjures every one of them, he ought to be burned to death.'

This speech was uttered by a zealous Catholic Prince, notwithstanding he had given Huss a written protection, or safe conduct, to induce him to attend the Council. This piece of treachery the Catholic Magazine defends, or rather insists that the protection was intended only to protect him against mob violence on his journey, as if there were not already laws and magistrates for that purpose. Had that been his only fear, he could easily have gone to Constance in disguise, as Pope John escaped from there. It must, indeed have been a ruthless set, this Council, that the Pope himself was obliged to flee, as it were for his life. Another paragraph in the Catholic Magazine shows clearly the Catholic principle upon burning heretics. It says:

'The condemnation to death of John Huss and Jerome of Prague, at Constance *was no new thing*. It was done in accordance to a settled principle of law, long established and generally recognised. No one questioned its existence *or doubted its justice*, either at that time or for many centuries afterwards.'

I will here remark that it could not have been 'many centuries afterwards,' for it is only *four* centuries since it happened, (1415) and the justice of it has been questioned for a good part of that time, at least, by Protestants. But here is the principle acknowledged; 'no one doubted its justice.' In fact, one of the very charges which were brought against Huss by the Council, according to the Catholic Magazine itself, was, that he had denied the justice of this very law which burnt men for opinions' sake. If it was only a state law, what business had an ecclesiastical council to try him for expressing opinions hostile to it? This very fact, above, shows clearly that the condemnation and burning of heretics was a direct act of the Church. But, continues the Magazine:

'Before we can subscribe to the opinion that the Council acted a cruel and treacherous part towards him, we must have more evidence than the bare word of such flippant writers as M. Bonnechose and the partizan historians whom he quotes. We must go into the whole merits of the case and examine the following previous questions:

'1st. What were the doctrines of John Huss and what were their effects on Society?'

This is a question upon which equally learned men disagree. Whatever his doctrines were, burning him was not the remedy.

'2d. What means did he adopt to spread them?'

Suppose he adopted those he thought most efficient; has the Catholic Church ever done him?

'3d. Was he always equally bold in avowing and consistent in maintaining them?'

What has that to do with the truth of his doctrines?

'4th. Had he a fair trial at Constance?'

What business had they to try him for his life at all. That was not a court for the trial of state offences, and you know Catholics never take life for any others.

'5th. Did the Council act with wanton cruelty in his regard?'

Perhaps the editor would think it cruel were Protestants to burn him for differing from them in opinion.

'6th. Was the Council guilty of perfidy and treachery towards him?'

It was certainly treachery to give him a written protection to get him there, and then burn him. But, ah! I had forgotten, it was Sigismund that did all this, and he was not the tool of the Council of course. But I will leave this awhile.

I find on the 414th page of the July number of the Catholic Magazine in this same article, a confession of the practice of granting indulgences, which Catholics have been in the constant habit of denying whenever it has been charged home upon them. It says:

'Huss admitted to the day of his death many distinctive doctrines of Catholicity which Wickliffe had rejected: such as the real presence, the sacrifice of the mass, *the power of granting indulgences*, and some others.'

As the catholics pretend that most of their doctrines are derived from the teachings and practices of Jesus, perhaps they will assert that this was taken from him also. Imagine the Savior granting wretches for a few pence, the privilege of violating the laws of God, and committing such sins as they chose.

On the same page I find also this doctrine charged upon Huss as grievious Heresy.

'Like Wickliffe, he asserted the ruinous principle—ruinous to all social organization, whether political or religious—that the circumstance of a temporal or spiritual ruler being in a state of mortal sin, deprived him, by the very fact, of all power and jurisdiction.'

I cannot see that this doctrine of Wickliffe and Huss differed much from that of Jesus. He says: 'By their fruits ye shall know them. Do men gather grapes from thorns or figs from thistles.' Huss also taught, says the Magazine, that there was no need of a Pope at all. That St. Peter had never been the head of the Church. That the Roman Pontiffs had derived their supremacy from the Cæsars, &c., and continues: 'Who can wonder that doctrines so thoroughly disorganizing, should have produced the most disastrous effects on society, that Prague became the theatre of bitter contentions, of infuriate mobs, of bloodshed; that the hills and valleys of Bohemia, were crimsoned with the blood of its own citizens.' One would think that any well disposed American citizen might wonder at such diabolical outrages flowing from the promulgation of such doctrines, especially as those same doctrines are taught publicly amongst us every day in the week without any unpleasant results; and more especially as the advocacy of these doctrines could bring no harm to the Church, it being promised that the gates of hell shall not prevail against her. One would suppose that the Catholics could not be very strong in their faith to become alarmed at such trifles. But when superstition and bigotry get power, especially if it imagines infallibility with it, no reasonable man expects anything better than scenes like those of Prague. I do not mean, however, to assert that Catholics, alone, have the sole monopoly of these qualities. I have seen too much intolerence, even amongst fanatical Protestants, to be any lover of its qualities or to have any disposition to hide it from public shame, though found in the very heart of Protestantism itself, and unfortunately I have ever found most of it, where I have heard the loudest professions of Christian zeal and piety.

I have said before that it has been the undeviating practice of Catholics to deny that the Church has ever taken life for opinions' sake. The State has always been made the Scape-goat to bear off this sin. But a sensible man can only pity the weakness or the dishonesty from which this feeble quibble, this contemptible humbug, arises, and the zeal with which the Catholic periodicals of our own times enter into a defence of the Catholic butcheries for heresy in times past, go farther to convince me that the crime is more attributable to the Church, than all their arguments can do to the contrary. It is a fact that the officers of the inquisition were almost always bishops and other ecclesiastics, and that in Spain, until about the time of the appointment of Torquemeda, if I recollect right, the inquisitor could not without the intervention of the bishop, take life, apply the torture, or condemn to perpetual imprisonment. But the disputes, which occurred between the inquisitors and the bishops on the limits of their authority, compelled Pope Sixtus IV. in 1473, to make the inquisition independent of the bishops. I do not contend that the inquisitor usually sentenced the offender to death, but it ordered to be put on to him a dress or robe which designated the punishment which he was to receive, and all the officers of the state had to do was to burn him without asking questions or even knowing, except from his dress, what offence the poor wretch had committed, and it often happened that the victim himself did not know what punishment he was to receive until he was placed at the stake and the faggots heaped up around him. That men, women and children were burned, and that too by Catholics, they do not themselves deny. But under what influences were the men who perpetrated these things; were they not under the influence of the infallible Catholic Church, in daily communion with her, *learning their duty from her*, and accepted her teachings and councils in all matters of duty? Certainly, men who committed these abominations must have been under bad influences, and if her influences were bad, can she be the spouse of Christ! Take away if you please from the Church the accusation of being principal in these murders, and the least you can make of truth is, that she was the principal! She stabbed her victim with her own bloody hand, and it is melancholy, indeed to see with what apparent coolness Catholic editors defend her, and apologise for her bloody deeds.

Huss was no murderer, robber or thief. He had committed only the sin which every American citizen, save Catholics, commits every day of his life, viz., the crime of thinking, or judging for himself what he is to believe, and of avowing his thoughts, and for this, he must die the most cruel death which fiends could invent. What though 'vengeance is mine saith the Lord.' This vengeance is too slow for the Church, and she must take his prerogative out of his hands. If Huss deserved death, then there is not one of us that does not deserve to be burned at once. But Huss had his avenger, and dearly did the Church pray for the blood of that just man. His was not vengeance wreaked upon the inanimate dead; it was not like that of the Church which digged up the bones of the dead Wickliffe that had reposed in peace for years, and reduced them to ashes. But his was a living victim, a living Church, though 'dead in trespasses and sins. Old Ziska, the one eyed, the blind Ziska, was the avenger of his friend, and a pur-blind Church was the victim. But hear what the Catholic Magazine says of him.

'The mantle of Huss fell on the shoulders of Ziska, his friend, his disciple, his avenger, near whose tomb was engraved this inscription. 'O, Huss! here reposes John Ziska thy avenger, and the emperor himself has quailed before him.' * * * During his life-time, and for half a century after his death, his very name made all Europe shudder with horror. Whithersoever he bent his course, he rioted amidst carnage and ruins.'

The Catholic Magazine fails not in pouring out its vials of bitterest wrath upon old Ziska, but it forgets to mention the provocations he had for his severities; a friend burned, *and a beloved sister forcibly ravished by ruthless* Catholic monks. No wonder that 'the sight of a monk filled him with sullen rage.' Let not the editor of the Magazine complain that M. de Bonnechose omits to mention facts, while he endeavors to heap obloquy upon the terrible deeds of Ziska without mentioning the maddening provocations that led him on. It is a melancholy reflection that such horrors should follow the misdeeds of those who outrage the rights of men with impunity, but it is some satisfaction to know that outrages and murders for opinions' sake, will meet with their reward.

F.

THE REV. MR. LEHMANOWSKY.

Truth is more wonderful than fiction. The creations of imagination as exhibited in the most complicated mazes of romance, are surpassed by events of surprising interest which illustrate the unspeakable goodness of God, and the care of his Providence over those who trust in him. A striking example of the truth of this remark, is furnished by the incidents which have marked the life of the Rev. Mr. LEHMANOWSKY, a minister of the Evangelical Lutheran Church, formerly a Colonel in Napoleon's army.

On Thursday evening of last week, at the request of many gentlemen who had attended his lectures on Napoleon's Campaigns, in the Rev. Mr. Ramsey's Church, he narrated the story of some of the prominent events of his remarkable career, in connection with an account of the destruction of the Inquisition in Spain, which was effected under his direction. Our brief notes of his narrative, for which only we have space, cannot do full justice to the subject. It is worthy of a permanent memorial, to remind the world of the devices of the Man of Sin, and to illustrate the divine goodness.

Col. Lehmanowsky is a remarkable man. Though more than seventy years old, his gigantic frame is still erect and vigorous. His gait, and sprightly motions, the quickness of his eye, his gestures, and the power of his voice, all indicate that he is still able, were it necessary, to re-mount the war-horse, and lead on an armed host to the deadly conflict, and cause his voice to be heard from rank to rank, above the din of battle. But thanks to HIM who is the Great Ruler and Arbiter of nations, we trust that there may be no occasion to re-enact the horrid scenes of the battle-ground. We trust that none who have put on the armor of the gospel, will be tempted to lay it aside for the weapons forged by ambition and the lust of power, to control the destinies of the world.

Col. L. said that he was born in Warsaw, Poland in 1773, of pious parents, who taught him in childhood to fear and honor God. His parents who were of the Lutheran Church, gave him a good education. He was graduated at the college in that city, at the age of 16, and entered upon the study of Medicine and Surgery. At the age of 17, his parents sent him to Paris to prosecute his professional studies, with letters to many persons of distinction in that city. Among others, he had a letter to General La Fayette, through whose influence he obtained the place of assistant Surgeon in the Hospital of Paris. On leaving home, his parents gave him a Bible, and exhorted him to read it, and spend a season in devotion morning and evening, every day. On his arrival in Paris, he followed their pious counsels, and pursued his studies in quiet for nearly two years, though thousands were agitated around him by the Revolution then in progress. At length, one morning in 1792, the recruiting officer was marching with a fine band of music by his window, and the desire of leaving his quiet life at the Hospital for the field, was wakened in his breast instantaneously, and he resolved in a moment that he would enlist as a soldier. He had not read his Bible that morning! The cry of 'Liberty and Equality' had before rung in his ears without effect. But the strains of martial music and the glories of a conqueror's career, as imagined by an inexperienced young man, roused him to execute his rash purpose. He repaired immediately to the quarters of the recruiting officer, and enlisted as a soldier. Shortly after he met the Surgeon of the Hospital, who on learning that he had enlisted, said,—'Young man, you will many a time repent this step.' At times, he said, the thought rose in his heart—'What, am I a soldier of the Cross, and a soldier of France!'

We pass over various circumstances in this part of his history, to notice a single incident. On a Sunday, a short time after he enlisted, his company, commanded by Napoleon Bonaparte, who was then a captain, was called out in due military order, to receive the Priest's benediction. At the word of command, he said, the whole company kneeled down to be sprinkled with holy water—but he stood up straight.' Napoleon, thinking that he might not have understood the order, as he was a fresh recruit, pulled his coat, and told him to *kneel down*. The young soldier replied—'I cannot; *I am a Protestant*.' 'Fall back in the rear, then,' said the captain. Col. L. said, 'I then thought I will asked him to what church he belonged, and told him that that he need not attend the religious ceremonies of the priests.

From this period (1792) he was in Napoleon's army till 1814, when he retired from the service. He was soon made an officer, (a fact however which he passed over in silence,) was with Napoleon in the campaign in Egypt, and at the battle of the Pyramids; was in the campaign of Italy, and at Toulon and Marengo. In 1808 and '9 he was in the service in Spain. He was also in the campaigns of Austria, Holland, and Russia—in all, eleven regular campaigns, during which he was engaged in *seventy-six* pitched battles, and one hundred and twenty-six smaller engagements. He had been wounded and bruised from the crown of his head to the soles of his feet; sixteen horses had been killed under him. When on the sands of Egypt, under a burning sun, without a drop of water—after draining the last moisture that could be drawn from the stomachs of camels, killed for the purpose—he had opened the veins in his arms and drank his own blood, to slake his burning thirst. On the retreat of Napoleon's army from Moscow, he lived, as others did who survived the horrors of that campaign, twenty-one days on the flesh of dead horses for meat, and the bark of trees for bread, with snow water to drink—barefoot and almost destitute of clothing, in the midst of the snows and ice of a severe winter.

We must pass over in silence many incidents of most thrilling interest, which occurred during his various campaigns under Napoleon. After the battle of Waterloo, in which Napoleon would have triumphed but for the base defection of one of his officers, Lehmanowsy was imprisoned, tried, and condemned to be shot. The narrative of his escape from prison by filing and breaking an iron bar in his window, and his subsequent escape from France and from Germany without passports, and in the very presence of military spies searching for him, is a remarkable story. This too we must pass in silence, and also his entrance into the ministry, and his labors in the sacred office, during which he has organized fourteen churches,—in order to give his account, (which will be read the second time with interest,) of the

DESTRUCTION OF THE INQUISITION IN SPAIN.

In 1809 Col. Lehmanowsky was attached to the part of Napoleon's army, which was stationed in Madrid. And while in that city, said Col. L., I used to speak freely among the people what I thought of the Priests and Jesuits, and of the Inquisition. It had been decreed by the Emperor Napoleon, that the Inquisition and Monasteries should be suppressed, but the decree, he said, like some of the laws enacted in this country, was not executed. Months had passed away, and the prisons of the Inquisition had not been opened. One night, about 10 or 11 o'clock, as he was walking one of the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, he saw, at a distance, the lights of the patroles, French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped, not however before he saw by their dress that they belonged to the guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment, (the 9th of the Polish Lancers,) was not sufficient for such a service, but if he would give him two additional regiments, the 117th, and another, which he named, he would undertake the work. The 117th regiment was under the command of Col. De Lile, who is now, like Col. L., a minister of the gospel, and pastor of an evangelical church in Marseilles, France. The troops required, were granted, and I proceeded, (said Col. L.,) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition.—The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was a signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast work upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as batteringrams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, while his troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident, which nothing but Jesuitical effrontery is equal to. The Inquisitor general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on; they addressed themselves in the language of rebuke to their own soldiers, saying, '*Why do you fight our friends, the French?*'!

Their intention, no doubt, was to make us think that this defence was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity in the confusion of the moment to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room, found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity being practised there, nothing of those peculiar features which we expected to find in an Inquisition. We found splendid paintings, and a rich and extensive library. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture—the proportions were perfect.—The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste: but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We [illegible] search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search, and said to me, 'Colonel you are commander to-day, and, as you say, so it must be, but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.' I replied to him, 'do as you please, Colonel,' and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Col. De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets seeking to clear out the seam and pry up the slab. Others, with the buts of their muskets, striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the Inquisitors grew pale as Belshazzar when the handwriting appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a stair-case. I stepped to the altar and took from the candlestick one of the candles four feet in length, which was burning, that I might explore the room below. As I was doing this I was arrested by one of the Inquisitors, who laid his hand gently on my arm, and, with a very demure and holy look, said, 'My son, you must not take those lights with your bloody hands; they are holy.' 'Well,' I said, 'I will take a holy thing to shed light on iniquity; I will bear the responsibility!' I took the candle and proceeded down the staircase. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the Holy Inquisition.

From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as he hoped never to see again!

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells, we found living sufferers of both sexes—and of every age, from three score years and ten down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years! Here too were the middle aged, and the young man and the maiden of 14 years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day—but Col. L., aware of the danger, had food given them, and then brought them gradually to the light as they were able to bear it.

We then proceeded, said Col. L., to explore another room on the left. Here we found the

instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The 1st was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body, were broken or drawn, one after another, until the victim died. The 2d was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel, from which one drop of water a second, fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The 3d was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams, in which were scores of knives so fixed, that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The 4th surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semicircle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open, its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty, kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition, should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the Holy Fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor, put to death by the dropping of of water on his head, was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor General was brought before the infernal engine called 'the Virgin.' He begs to be excused. 'No' said they, 'you have caused others to kiss her, and now you must do it.' They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the mean time, it was reported through Madrid, that the prisons of the Inquisition were broken open! and multitudes hastened to the fatal spot. And O, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude.—The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the building—and placed a slow match in connection with it.—All had withdrawn at a distance—and in a few moments there was a most joyful sight to thousands! The walls and turrets of the massive structure rose majestically toward the heavens, impelled by the tremendous explosion—and fell back to the earth an immense heap of ruins. The Inquisition was no more!

[Philadelphia Christian Observer.

CHRISTIAN REGISTER.

BOSTON, AUGUST 2, 1845.

INSPIRATION.

We are very much pleased with the proposal of the Watchman to continue the discussion, which has incidentally arisen between us, on the subject of the inspiration of the Scriptures. By comparing our sentiments, and by suggesting considerations, in a candid, serious, and charitable spirit, we may indulge the hope of being brought nearer to an agreement, by being brought nearer to the truth.

Such discussions are much more agreeable and useful, than controversies and altercations like those which we feared might arise between us and our Orthodox brethren should they have thought fit to mix sectarian, and theological issues, with the politics of the State.

We must repeat our conviction that the question, about which the first Christian teachers entertained different opinions, and in connection with which a conflict arose between Peter and Paul,—whether Judaism, to any extent, was a part and parcel of Christianity—went to the very essence and vital character of the Gospel, as a system of truth, and as an institution.

But let that pass. We do not claim for the New Testament Scriptures such an infallible, and absolute inspiration as the Orthodox ascribe to them, because they themselves contain evidence that their authors were liable to, and actually in, error, on some points.

For Instance. The Scriptures themselves declare that an expectation of the second coming of Christ, in that generation, prevailed among the brethren whom the Savior had commissioned to preach his Gospel—an expectation which time soon proved to be erroneous. In the last chapter of John, verse 23d, this expectation is declared to have gone 'abroad among the brethren.' Calvin, in his commentary on the passage says that by 'brethren' is meant the Apostles themselves, and that the language of the passage indicates that the opinion prevailed among them.

Again. It is impossible to imagine, if the several Scriptural writers were possessed of infallible inspiration, how they could have differed among themselves, or found difficulty in understanding each other. But, what settles the point, is the fact, that there are actual variances, statements of events, and of language, which cannot be reconciled with each other, upon the ground of infallible inspiration. The manner in which the different writers describe the sequence of circumstances, on the morning of the resurrection, cannot be reconciled to the theory of inspiration, but on the ground of honest and competent testimony, the differences are of a nature to corroborate the evidence.

In short, those who hold to infallible inspiration are bound to show that the different records or writings are perfectly in harmony with each other, and absolutely free from all error whatever. As this cannot be done, we do not insist upon the doctrine of inspiration. As there are variations and imperfections, we do not push them off upon the divine spirit, but leave them, where they belong, upon the writers themselves.

Taking the Scriptures, on this ground, we find that the credibility and authority of their writers are placed beyond all cavil. Taking this ground, we compel the unbeliever to meet us, and are sure of disarming and converting him.

One of the greatest jurists of modern times, tried the cause of Christianity, upon the principles and in the methods of judicial procedure—summoned Matthew, Mark, Luke, John, Paul, Peter, James, and Jude into court—put them on the stand, and subjected them to the sharpest scrutiny ever practiced at the bar; and he declared, as the result of the trial, that the facts of Christianity were established by a weight of testimony, as great as ever was borne to any facts whatever.

On this ground the cause can be triumphantly maintained. We think, and perhaps we are right, that this is the true and only ground which is tenable and impregnable, and we beg the Watchman not to deride or decry it.

What good can come of disparaging and discrediting the sufficiency of the scriptural writers, as competent and honest witnesses of 'facts within their knowledge and doctrines which they had heard!'

We will now consider the questions, to which the Watchman requests replies.

'If the occasional imperfections of the writers of the Scriptures should destroy the credibility of their inspiration, why should they not much more our confidence in their competency and honesty as witnesses?'

The existence of errors and imperfections in the best and wisest of men, proves their fallibility, but does not destroy their credibility.

We never before have heard it suggested, that human testimony is good for nothing on account of man's fallibility. We think that the idea, conveyed by the above question, goes the whole length of Hume's infidelity.

Surely it cannot be meant that the testimony of honest and competent witnesses has no claim to our confidence unless it be shown that they are absolutely infallible. This would not only blot out the history of the past, but would dissolve the bonds of society.

'Was not Balaam, a false and wicked man, forced by the spirit of inspiration to prophecy the truth?'

That the Almighty can overrule his creatures, and put into their hearts and mouths to think and to say what he pleases, no one denies. That if he had seen fit, he might have guided each stroke of the pen of the Scriptural writers, all allow. But in committing his truth to faithful, honest, and competent witnesses, to propagate it in accordance with the laws of human testimony, he has undoubtedly done what is best.

'Is there any evidence that God did desert Paul, or Peter, or any of the writers of the New Testament, "in their preaching and ministry!"'

There is evidence that 'in their preaching and ministry' they were not always guided by infallible inspiration, because they differed, doubted, and erred.

'And finally, if it be maintained that Jesus Christ was but a man, as we understand the Register to do, what infallible standard of the revealed will of God have we?'

We believe, as does the Watchman, that Jesus Christ was a man, and we believe, as does the Watchman, that God was with him and in him. We believe this in every conceivable sense consistent with the idea of the Omnipresence of God, and the individuality of Christ. God was manifested in him, and united to him. The only difference between us and the Trinitarian, is that while he believes that God THE SON was in Christ, we believe that God THE FATHER was in him.

What Christ said, was said with the sanction and authority of the All-wise, of whom he was the Word, and who spake through him. And we are informed, and assured of the teachings of Christ, by the testimony of witnesses who lived in the constant inculcation of the doctrine they had received from his lips, and sealed their testimony with the sufferings of their lives and of their deaths.

The last question of the Watchman, which, by the way, is, for the most part, anticipated in the previous ones, is as follows:

'Allowing the writers of the New Testament to be 'competent and honest witnesses,' what 'facts within their knowledge and doctrines which they had heard,' all proceeding from a mere man; recorded by uninspired men, could they write—which would be worth preserving?'

If we understand this question, there is involved in it, that distrust of the general value of historical evidence, which pervades the views of those who insist upon the necessity of the admission of the inspiration of the Scriptural writers. In this, as in other respects, when thoroughly sifted, there will be found a real agreement between our most Orthodox and our most Transcendental friends.

The Transcendantalist insists upon inspiration as the only adequate evidence of truth, and so does the Orthodox. The former demands it in his own person, the latter, in the persons of the Scriptural writers. Both equally discredit mere human testimony. The Transcendentalist is consistent with himself, and, carrying his principle out, rejects historical evidence altogether. But the Orthodox, relies upon the ordinary principles of historical testimony, until he gets back to the Scriptural writers, and then discredits it, in their persons, and says that unless we are assured of their inspiration, their testimony to 'facts within their knowledge and doctrines which they had heard,' cannot command our conviction, and is scarcely worth preserving.

We, on the other hand, are led by the principles of human testimony, all the way, to the very fountain head of revealed truth. It is the thread which we hold in our hands until we reach the very innermost sanctuary, the place where the divine presence rests. It conducts us, not only through the ages of the Church to the Scriptural writers, but, through them, to the absolute truth, as it was uttered by Jesus, or rather by the Father himself, who spake in and through him. We regard the Scriptural writers, as competent witnesses of Him of whom they testified, and the application of the ordinary laws of human evidence to what they have written, conducts us beyond them, to Him who was their master; places us, where they sat, at the feet of the Savior, and in his teachings, and in none else, do we recognise the absolute infallibility of the Divine Word.

HARVARD COLLEGE.

We are glad to find that the Orthodox papers, of the last week, have not continued the agitation of this subject. If it can be avoided all will be gratified and the public interests much relieved. We shall not pursue the discussion, unless it is enforced upon us. We shall watch the religious and the political press, and advise our readers of whatever may transpire.

The Recorder of this week has the following little notice.

'CAMBRIDGE DIVINITY SCHOOL. The examination of the Divinity School connected with Cambridge college, took place on Friday last, and a class of thirteen left the institution, having been educated by the State for the propagation of Unitarian Christianity.'

The young men who go forth from the Cambride School to preach, are bound to no creed, and under no obligation whatever to propagate Unitarianism. They are fitted and charged to explore the Bible, and to preach what they there discover to be the truth.

☞ We beg the Recorder to let us know how much 'the State' has contributed to educate these thirteen students of the Cambridge Divinity School!

UNITARIAN SOCIETY IN GLOUCESTER.

We earnestly hope that the invitation which our friends in Gloucester have extended to their brethren will be accepted, and that a large delegation will visit that delightful village and port, to cheer the hearts, and confirm the faith, and perpetuate the zeal, of the Society there. We have long known their constancy, and perseverance, in supporting the cause of liberal Christianity. Placed, as they are, in a separated and solitary portion of the field, they have not been able to enjoy so many expressions of the interest of their brethren, as Societies more centrally situated. They deserve the confidence, and warmest sympathy of the friends of our cause, and whoever may visit them, in acceptance of their invitation, will be sure of giving and receiving much happiness and benefit.

EMANCIPATION IN MARYLAND.

In the 'Baltimore Saturday Visiter,' there is an interesting article suggested by the recent attempt of slaves to escape, in large numbers. The writer quotes, in the course of it, the following admirably expressed passage from a speech made in the Virginia Assembly by the present Governor of that State, James McDowell. Governor McDowell is a near connection of Col. Benton, and father of Mrs. Thomas, wife of the recent Governor of Maryland. Whether he would use this language now, we know not, but it expresses a truth that never changes.

'You may place the slave where you please; you may dry up to your utmost the fountains of his feelings, the springs of his thought—you may close upon his mind every avenue to knowledge, and cloud it over with artificial night—you may yoke him to your labor as an ox which liveth only to work, and worketh only to live; you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and *the idea that he was born to be free will survive it all!* It is allied to his hope of immortality; it is the ethereal part of his nature, which oppression cannot reach; it is a torch lit up in his soul, by the hand of Deity, and never meant to be extinguished by the hand of man.'

The writer then proceeds to quote from a paper, called the 'Baltimore Ray,' the following passage.

'*Slave property in Maryland, is becoming utterly worthless.* The abolitionists are doing their work effectually, and in a few years more, Maryland will be numbered among the free states. Emissaries are at work, secretly but surely, in every section of the state, and the fruits of their labors are seen, in movements like the above. The fate of Torrey is not sufficient to deter them from their stealthy efforts, and the slaves will continue to abscond, until there are but a few left, to be liberated by that *enlightened policy, which we have no doubt will be adopted at no very distant day,* unless it be retarded by the unwise policy of the abolitionists themselves.'

The article proceeds as follows:

Now, we shall let that fling at the 'Abolitionists' pass, as only self-fear-assuaging and fashionable, with the remark that *Marylanders should not omit to do right because others do wrong*; and that others think with us on this important and threateningly urgent question, let the following noble-penned letter answer. It has been published as a sort of prefatory apology for a pamphlet entitled 'Slavery in Maryland,' just put forth by John L. Cary, late State Representative, and the present editor of the Baltimore *American*, which may be had of either C. A. Hinckley Jr., or Shurtz & Wilde.

DODON, Anne Arundel Co., Md., March 12th, 1845.

Dear Sir,—A short time before the October election, I heard some one say that it was your intention to devote much of your time, should you be elected to the House of Delegates, to the subject of the black population of our State: and to promote, if possible, measures for their gradual emancipation. It gave me, a slaveholder and citizen of Maryland, infinite pleasure to hear it; and it was with the deepest regret, I learned soon after, that you were not returned to the House. If I have been correctly informed, I beg leave to say I honor you for your sentiment, and I hope you will not allow so good a resolution to die, but will kindle it anew, and seek some other equally practical means of bringing this subject fully and fairly before the public. It is one that has long occupied much of my thoughts, and I have watched anxiously for some one to show his hand in this cause.—At this moment my attention has been more distinctly called to it, by the manly, high-minded letter of Mr. C. M. Clay, addressed to the people of Kentucky. There is not a sentiment or a political principle expressed by him to his fellow-citizens, that does not with equal force apply to our noble little State, and every prediction applies *to us* as forcibly as it does to them. *The time has come, there can be no doubt of it, to take the needful steps; slaveholders themselves are anxious for it, and will not be displeased to see the subject fairly taken into consideration.* I have been a planter for five years, and have had an opportunity of discussing these points with slaveholders of all parties; and I do not remember a single instance in which objection was made to the principle of emancipation; some difference, it is true, exists as to the manner and time, but none as to the necessity. Heretofore this whole subject has been wrapped in a mystery as imposing as the secrets of Free Masonry, and no one, not a member of the order of slaveholders, has been allowed to open his mouth and say any thing about it! 'It is a dangerous question—it is an exciting subject—it is a matter that belongs to slaveholders themselves'—have been the usual and repeated injunctions laid upon all who honestly and humanely have desired to inquire into the merits and demerits of this cause. Is this as it should be? Is it the course that should be pursued by an educated people, who have at command the means to defend the truth and expose error?—Certainly not. *If our State is laboring under an evil, let the cause and nature of the malady be investigated, and then let us apply the remedy.*—If, on the contrary, none can be shown to exist, at least *agitation* will receive a check that will be grateful to all lovers of peace and order.—Firmly convinced that such a course will be displeasing to but few, and that it may promote the general welfare of Maryland, I beg leave to propose to you the establishment of a paper devoted to the cause of Emancipation in our State, on the principles of policy, humanity, and self-interest. I know no one to whom so delicate a subject could be so safely confided as yourself. Your popularity as an editor, your established character for sound doctrine and moderation, are all guarantees for the judicious and successful conduct of such an undertaking; and, for my own part, I have not the least doubt of its ultimate success. It would be idle in me to suggest to you any particulars on this subject; I doubt not it has passed through your brain long since, and received a due share of your consideration. I shall therefore conclude, by begging you to excuse the liberty I have taken in addressing you on so slight a personal acquaintance, and by hoping, if I am premature in what I have said, that you will impute it solely to the strong feelings I entertain upon this interesting matter.

With great respect, I remain,
Your obedient servant,
R. S. STEWART.

JOHN L. CAREY, Esq., *Baltimore.*

What Mr. Carey, who is a *Colonizationist*, (as all readers of the *American* must have learned) has said in response to Dr. Stewart's letter, our columns will show in due time. We have no room, now, to enter upon the questions Mr. C. has raised, immensely important though they may be, and urgent in the extreme.

For the Register.

GOV. HAMMOND'S LETTER ON SLAVERY EXAMINED, NO. I.

What is slavery? or what does Gov. H. mean to defend? It has often been observed, and it ought to be remembered, that a great part of the false reasoning there is in the world arises from the want of defining the subject in dispute, and allowing no weight to any argument, which does not bear directly on that point. To apply this principle to the case before us, let it be granted that there was something tolerated or even commanded by the Mosaic law, which was expressed by a Hebrew word, which is now translated servitude or slavery; how would this justify that species of slavery, with which we are chiefly concerned, unless it were proved that the systems were essentially the same? And, to say nothing of the progressive administration of Divine government, how can Gov. H. avail himself of any argument from the ancient Scriptures, till he has brought forward undeniable evidence of the identity, or at least the near resemblance of the two systems? By every principle of justice and fairness this burden of proof lies on him.

Among other things, it must be proved that there was such a thing as involuntary, and perpetual servitude—that the money paid to the Heathen for bondmen was not paid to those, who gave up themselves to a limited or unlimited service, as the Egyptians did to procure corn for themselves and their families. Gen. 47-19: and that these bondmen were not released in the years of Jubilee; or, in other words, that the expression 'forever,' Lev. 25, was not limited in its signification, by an established law, which periodically restored every alienated right, whether of person, or real estate. Further, it must be proved that the Hebrew law justified as much oppression, as characterizes the slavery established by the laws of the United States; that it put the wretched victim, both body and soul, into the hands of his master, at least so far as regarded his comfort and improvement in this life; that it cut the slave off from all immediate access to the word of God, and obliged him to depend wholly on the word of man—interested, if not cruel man—for every principle of conduct, and consolation. It must be proved, that while little was done to enlighten the minds of the slaves, any farther than would conduce to the value of their services, they were severely punished for a variety of acts, in which their masters were allowed; that under the greatest wrongs they could not, in their own names and persons, demand redress, employ counsel, nor even be admitted as witnesses for the detection of any outrage, that might have been committed on themselves, or their companions in suffering. These, and many other like things, must be demonstrably proved to have characterized the servitude which was allowed by the Mosaic law, before the advocate of Southern Slavery can advance a single inch towards the conclusion at which he aims; and though some of them may perhaps be made somewhat plausible, there will be great difficulty, I think, in giving the slightest appearance of truth to many others. For instance, if we compare Exodus 23-4: 'If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again,' with Deuteronomy 23-15: 'Thou shalt not deliver unto his master the servant, which is escaped from his master unto thee,' we shall find it difficult to believe that the Hebrew law regarded bondmen as nothing more than goods and chattels; as the absolute possessions of their masters; and quite as difficult to believe that anything contained in that code was intended to justify the professors and champions of freedom in the United States in hunting their fugitive slaves with hounds and rifles, as the laws of many of those States allow, at least as they are administered. Again, I think there is something hard to be reconciled with the hopeless and intolerable bondage, which multitudes endure at the South, in the precepts contained in Ex. 21-26-27; 'If a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake. And, if he smite out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake.' Were the spirit of these principles carried into effect, Southern Slavery would soon become a very different thing from what it is. It would either be attended with incomparably less of violence and cruelty, or emancipation would be the consequence, and the remuneration, of injuries received. This is evident from the shewing of Slaveholders themselves.

Whatever may be found in the Mosaic law, which looks like a justification of slavery in any form or degree, is to be qualified by the more benign precepts of that law; and especially by the second great command, 'Thou shalt love thy neighbor as thyself.' It is further to be remembered, that, in the Hebrew polity, everything was to be administered under the special superintendence of God himself. Of course he reserved to himself the power of adapting his own laws in such a manner to the special purposes of his government, as would secure the unalterable principles of justice: and after a human monarchy was established, God did interpose for the same purpose by the mission of successive prophets, by whom he gave such interpretations and modifications of the Mosaic law, as accommodated it to the progressive improvements in the state of the world, till at length we find something that looks very much like a total abrogation of every law that gave the least countenance to slavery in any form or degree: Isaiah 58-6: 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' SAMUEL WILLARD.

Deerfield, July 21st, 1845.

For the Register.

CONSTANT EFFORT TO LEAD A CHRISTIAN LIFE.

Why is it that though we statedly require ourselves to bring before the mind every wrong—and dwell for an hour perhaps upon such truths as arise in connexion with our religious duty—we yet are capable of laying down these thoughts and setting aside their proper influence on our conduct during the day afterwards. As if to be religious were one thing and to be a member of society were another—as if the individual who acknowledges himself accountable to God for every thought, word and act, on rising from his bed, were subject during the day to *another supreme being* who had released him from his duty to the *First?* How many there are among the better sort of men to whom this charge of inconsistency is applicable! How often are we pained by an occasional outbreak among those who ought to be most exemplary, of feelings and thoughts which cannot proceed from a mind *at the moment*, under the influence of a right spirit! And how sad is it to consider that just so many moments as a right spirit is not there, there is no religion in the soul—there is no sympathy and communion with God—no fellowship with him any more than there is between God and a hardened reprobate. A solemn truth it is, and it ought to be an awakening truth, that religion is a feeling, or state of mind—as a man thinketh, so is he—as he thinketh this minute, this moment, so is he! Such is his character. A single moment with God is as a thousand years! To be a religious man then in the sight of God, we must seek to be always every instant in the light of his wisdom—warmed unceasingly by his influence, a spirit subservient to him and delighting in his service. You cannot be God's servant if while you are doing a professedly religious act, you are under the influence of any unkind or uncharitable opinion in respect to a brother, or have any evil thoughts passing in the mind to which in your conscience you know at the moment you give an improper attention. When we are in a devotional frame of mind, and our hearts expand, and we are filled with thoughts of duty to God and of tenderness and forbearance to men and zeal to do good, if the question arise in ourselves, why cannot we be always thus? we see no cause why it may not be so, we feel assured that it ought to be so. We can remember when under affliction how our hearts have been softened by its power; how relatives and acquaintance who before lived estranged from each other and between whom there were none but the bitterest feelings, have come to be reconciled under impressions of a sense of mutual weakness and mutual dependence, and have talked and felt as angels towards each other and have tasted of the happiness of a life of love and good will. Christians have a right to expect of each other when they casually meet and at all times, that there shall exist a state of mind of one towards the other, which if known on either side, would not be deemed exceptionable. It might be that the one would have cause to blame a remembered fault or defect of character in the other and this must appear—and it would be better it should, and the other would have no cause to complain of a wounded spirit if his brother were really under Christian feeling and sympathy. If instead he is thinking only exultingly or with a sense of superiority (mingled with pity) of the faults of the other, he cannot conceal his state of mind. Do what he will, he cannot disguise it from the keen sensitiveness of self-love—it will betray itself and repel confidence—and thus the meeting of professing Christians is a source of pain and mortification. How different the feelings of Christians in their intercourse, if they were pure, charitable, kind and considerate as they ought to be—if they really were obedient to the law of their Master! No human being with the common sagacity and instinct of our nature, could approach such an one without feeling at once what spirit he was of—without feeling, he might not know why, a sentiment of reverence, confidence and joy and a strong desire of fuller communion and intimacy. But, let us reflect, how different it is, when professing Christians now meet—how often is the meeting embarrassing, even among those who profess esteem for each other—how much uneasiness there is while the interview lasts—how little cordiality, how much of mistrust sometimes—how little real cordiality, *almost* always. And then, consider, that the truth, that such is the state of feeling on the one side and the other, is mutually perceived and makes a prolonging of the meeting painful and embarrassing, generates formality and coldness, and at the end at parting, there is a sensible relief and satisfaction in bidding adieu. Think you, if they carried about them as they ought, Christian feelings, it would be so? Never! they would love each other inevitably. They would not hate each other from rivalry, from envy, from jealousy, from a sense of remembered injustice and from pride. As there would have been no unkind conduct and selfish thwarting of each other's views in life, so there would be no associations with the person, of one and the other, painful and forbidding. They could then have nothing in mind at the sight of each other but agreeable impressions, and could have no other but agreeable feelings, and would be well prepared to enjoy the satisaction which conversation and the expression of feeling could afford, as between persons of different gifts and various experience, who could not fail to have, on meeting, much to communicate agreeable and profitable to hear.

Let us take then the best state of religious feeling that we can bring ourselves to have, each morning, and endeavor to carry it through the day and every day, into every relation of life, into all business and all pleasures!

For the Register.

I have been reading the article signed L in the Register of 5th inst. and am much pleased with its spirit. The writer quotes from 1st Cor. 28, 'Then shall the Son also himself be subject unto him,' &c. As I am inclined to sympathise with the doctrine of the final restoration of Man, I find fault with L for not quoting more fully from the context; verse 25 in particular, 'For he must reign, till he hath put *all enemies under his feet*;' now 'enemies' refers to *sinners;* does not the above quotation give much encouragement to the doctrine of final restoration? We are expressly told that his reign is to have an end; therefore *sin* must have an end. As I always hold myself open to enlightenment, I hope L will enlarge upon this subject and oblige one who fully believes in a righteous future retribution.

BROOKLYN, L. I., July 19th.

For the Register.

Allow me to correct a slight error in the description of the Floral Procession published in your last. The Banner first mentioned, was not sent by the 'Meadville Theological School,' but by the Sunday School connected with Rev. Mr. Stebbins's Society, an expression of sympathy from the children to their little friends 500 or 600 miles distant; and the cordiality with which they entered into the plan seems to entitle them to be known as the givers.

B.

NEW PUBLICATIONS.

1. Life of Anne Hutchinson, with a sketch of the Antinomian controversy in Massachusetts, by George G. Ellis.

This memoir constitutes a part of the 6th volume of the new series of Sparks's American Biography.

Mr. Ellis has investigated his subject with a thoroughness and laboriousness of research which few can equal. He first made himself master of all that can be known, relating to his interesting but difficult theme, and in a clear, manly, vigorous narrative he disentangles the mazes of casuistical theology and metaphysics in which Mrs. Hutchinson and her contemporaries were involved and ensnared, and brings the whole transaction into light. From some personal exploration of the subject, we feel authorized to commend Mr. Ellis's work, as a just and satisfactory elucidation of a portion of our early annals, which, although most interesting and important, no one has treated before in an adequate manner. To the readers of this paper it would be unnecessary to speak of the ability and accuracy, and good sense, which pervade all the writings of the biographer of Anne Hutchinson.

'LITTELL'S LIVING AGE.' We have received from T. H. Carter & Co, Nos. 62, 63 and 64 of this valuable and cheap publication.

'INTELLECTUAL ALGEBRA, or Oral Exercises in Algebra, for Common Schools,' by David B. Tower. The author has had much experience in teaching, formerly in one of our schools, and subsequently as Principal of the Pennsylvania Institute for the instruction of the Blind.

*** Jordan & Wiley have the 5th No. of Smith's Weekly Volume. The Editor commends the last work selected as a delightfully entertaining book. It is entitled 'Physic and Physicians.' The same house issue this week a work, entitled, 'Margarett, a Tale of the Real and Ideal, Blight and Bloom; including Sketches of a place not before described, called Mons Christi.'

*** The correspondent who has offered to prepare a reply to Governor Hammond's letter, will see that a venerable philanthropist and divine has entered the lists in his own name, and the friends of the cause know that it will be safe in his hands. Otherwise we should have been very glad to have received an answer from our correspondent, whose views and sentiments, as indicated in his letter, would undoubtedly have met the approbation of our readers generally.

*** We understand that the New Unitarian Church in New York, (Rev Mr Dillow's,) will be dedicated on the 22d of October. A Convention of Unitarians, from all parts of the country, will be held at that time and place.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

PROTESTANT POPERY ON BOTH SIDES OF THE ATLANTIC.

The Ultra-Orthodox are pursuing the same course, in Great Britain, as the several Orthodox sects, so far as they are concerned in the movement against Harvard College, are meditating in Massachusetts. On the ground that Cambridge is a State institution, it is proposed to deprive the Unitarians of the control of it. In Scotland 'the Church established by law,' in like manner claims the absolute control of 'the Universities,' and in pursuance of the claim, has proceeded against the celebrated Sir David Brewster, as follows:—

The General Assembly of the Established Church of Scotland has been calling to account Sir David Brewster, Principal of the United Colleges of St. Andrews for having aided and supported the Free Church in her noble efforts. The Edinburgh Post gives the conclusion of the whole matter thus:

'All which, or part thereof, being found proven by sentence and verdict of the said Presbytery of St. Andrews, or admitted by the judicial confession of you, the said Sir David Brewster, before the Presbytery, you, the said David Brewster ought to be disqualified, and no longer entitled to hold the office of Principal of the United Colleges of St. Andrews; that your retaining said office ought to be declared an express and most pernicious violation of your solemn promise and engagement to uphold the connection which has hitherto existed between the Universities of Scotland and the Church established by law; that the Senatus and Faculty of the University of St. Andrews ought to be required forthwith to redress the evil which you have brought upon the Church, by taking all steps competent to them for removing you from the office of Principal of the United College, and that the Senatus be required to report to the Presbytery *quam primum* what steps they have adopted to effect this, that you may be removed from office, and visited with such other censure or punishment as the laws of the Church enjoin, for the glory of God, the safety of the Church, and the prosperity of the University, and to deter others, holding the same important office, from committing the like offence in all time coming; but that others may hear and fear the danger and detriment of following divisive courses.'

PREVALENT POPULAR ERRORS IN MAINE.

The delegate from the Orthodox Churches in Maine, to the recent Convention of the General Association of Massachusetts, made the following statement of the popular errors prevailing in the Churches he represented.

We would be obliged to any of our readers, in that quarter, for information in reference to the person to whom he alludes as 'clad in the silken robes of human learning, and blest with a silvery tongue,' &c.

POPULAR ERRORS. Error in its multifarious forms, has whirled through our state, like the pernicious Arabian wind; and some few promising plants have withered away, under its scorching blasts. Some individuals have blown the trumpet of the world's exit, till their breath is nearly all spent; and still the world stands. Finding solid proof that their predictions are not *literally* fulfilled, they are some of them now announcing that the world has virtually, though in some sense, *figuratively*, come to an end, in so far as the progress of Christ's kingdom on earth is concerned. They now make proclamation, that the day of grace is over; and that no more souls are ever to be converted to God; and thus the world has already come to an end, in this sense.

Others having arisen, who speak evil of dignities, denouncing the church and its pastors as the offscourings of all things; approving of no government, domestic, ecclesiastical or civil; and when even the divine government would hold them back from their favorite pursuits, they burst its bands asunder, and cast its cords from them, and press onward in their wild course.—Comeouters they truly are, against all authority, human and divine. The number however of these persons in Maine was never *very* great, nor their influence much extended.

Last of all, one has appeared in the spirit and power of Hymeneus and Philetus of old, though I would fain hope not with their success. Clad in the silken robes of human learning, and blest with a silvery tongue, he proclaims with great plausibility and address, that 'the resurrection is past already,' as it regards all who have yet died. From him, in obedience to scriptural direction, one and all, connected with our churches, seem to have turned away; and as far as I know, he has overthrown the faith of none.

Other evil winds, of doctrine and of practice, have swept along our borders, and entered our territory, threatening widespread ruin. Few however, comparatively, of our denomination, have been carried away, or been much blown about by them. The great body of the faithful, hearing the sound of their approach, entered into their chambers, and shut the doors about them, until, as they now believe, the indignation is nearly overpast.

CALVINISM VERSUS NATURAL THEOLOGY.

Our neighbor of the Puritan calls us to account, on the score of liberality and civility, because we said in a recent paper, 'Every man of sense, who knows what Calvinism is, and what natural religion is, must prefer the latter.' We might vindicate the propriety of the remark without going into the merits of the question, by observing that natural religion is indisputably true, while Calvinism is conscientiously believed to be false by a large portion of Christendom. Every man must repose with more satisfaction upon what is certain, than upon what is uncertain.

We do not wish to present, at present, a picture of Calvinism. We said what we did, in a full belief that Calvinism had been abandoned by our Orthodox friends in this part of the country, and had no idea of hurting their feelings by the manner in which we expressed ourself.

If we are wrong in this—if the new divinity has been dropped, and the Orthodox have retreated back to old Calvinism—it will be worth while to address ourselves to the subject, and we shall remind our readers, of what we had hoped all but theological antiquaries would be permitted to forget, by presenting, from time to time, extracts from Professor Norton's Views of Calvinism, and other works illustrative of the character of that 'terrible' system.

THEATRICAL REPRESENTATIONS IN COLLEGES.

An interesting communication, in the Puritan, gives an encouraging and pleasing account of the situation and prospects of Amherst College, and describes an Exhibition of the undergraduates recently held there. Among other exercises was a dialogue, in which there were three actors, and in the course of it, resort was had to machinery such as we do not remember to have noticed before on a collegiate stage. We present it as a curiosity, and not for the purpose of censuring it. It is novel, and the question will probably be suggested in the minds of some, whether it is well to transfer the contrivances of the theatre to academic boards.

The dialogue between Mercury, Vulcan and Prometheus, and the representation of the chaining of the latter to a rock, was for a mythological subject, impressive. Mercury, under the orders of Jupiter, commands Vulcan to seize and bind Prometheus to the rock *in perpetuo* for some service to man. The sternness or cruelty of the order, makes even the obdurate heart of Vulcan, repeatedly recoil, and turn its indignation upon Mercury. But the latter, half admitting the justness of the reproach, shields himself from the responsibility by claiming simply to obey the orders of his superior, and yet takes opportunity under that cover, to aggravate the sufferings of the victim to please himself. A scenic exhibition of chaining a princely prisoner to a mountain, might be deemed somewhat difficult in a simple College Chapel. But the difficulty was by yankee ingenuity easily surmounted. A column of rock, said to be one on which the birds of ancient ages had impressed their huge feet, was set up against the wall of the building at the back part of the stage, and screened till it was needed. At the proper moment, Vulcan seized Prometheus, thrust him against this pillar, passed a chain around each arm above the elbow crossing the breast, then back round the pillar, then bolted it into the sides of the pillar, with a heavy hammer, giving at the incipient orders of Mercury, repeated strokes right hand and left, on either side. Then at the same urgent orders, an iron band was fastened across the breast; and the legs were firmly chained to the rock. He was left awhile (silent till then) to express the mingled wailngs of sorrow, hope, courage and revenge. He is assailed again by Mercury, and after a spirited dispute, he is left again *finally*. Here the N. Hampton Brass Band were called on to play. But nobody cared to hear this band's field music till Prometheus, (young Swan of Hubbardston,) was unchained from the 'everlasting rock.' There was for this dialogue an outburst in the galleries of loud stamping contrary to rule, and good taste, except in Marlborough Chapel when the bands of States and Governments are dissolved.

PARKERISM AND THE LIBERAL SYSTEM.

The Recorder has a long editorial, under this head, in the form of a notice of an article in a recent number of 'the New Englander,' approving and giving currency to the design and views of that article.

Its purpose, is to turn the late discussions among liberal Christians, occasioned by the writings of the above named gentleman, to the general disadvantage of the liberal cause. Our Orthodox brethren have indulged the hope of making this matter the means of doing us much damage, and of frightening many back, from what they represent as our dangerous liberty, into the safe bondage of their creeds, and ecclesiastical power, and denominational surveillance.

But if we are true to ourselves we shall foil them in the attempt, and turn the whole thing to the advantage of our cause, and make it the means of illustrating more clearly and more effectually, than ever before, the broad and immovable foundations upon which we desire to place the Churches of Christ, and the means by which we aim to secure their peace, liberty and progress.

As liberal Christians we acknowledge no tribunal to adjudge and pronounce upon religious opinions and speculations, beyond the bounds of particular Churches and Parishes, and within them only to an extent necessary to their action in their appropriate spheres.

The Unitarians are charged with having acted against Mr. Parker, as a body, while they gave him no hearing or trial, as a body

We neither did the one, nor the other, for we ARE NOT A BODY. We never mean to do either the one, or the other; indeed, we never can do either, because we can never act as a body. If any person, under any circumstances, claiming to be one of us, preaches and proclaims the most downright heresy and atheism, he will be left, to the treatment which individuals, through the press, and ministers and congregations in the management of their pulpits, may severally see fit to pursue towards him. We not only do not exercise any denominational power, we do not desire, there is no occasion, and we are resolved never to allow ourselves to be tempted, to do it.

Our people and our *societies* understand this matter better than they once did. They are competent to take care of themselves. An enlightened, candid, and independent judgment, exercised by them individually, and discussions conducted in a corresponding spirit and frame of mind, will dispose of such difficulties in a better way than ecclesiastical tribunals have ever disposed of them. Among us there can be no Sectarian power, no Ecclesiastical authority. Men are free to speak, and are free to judge and express their judgment of what may be spoken. In our own number, the delusion which confounded such freedom of expression with persecution is fast disappearing; and it is as impotent, as it is unamiable, in personsof other sects to attempt to fan the flame of ill-will among us, as the New Englander and the Recorder do, by fostering the idea, that because we express, with great unanimity, our disagreement with the views and our rejection of the opinions, of any individual of our number, we thereby 'disown him as a heretic,' or cast him out, or proceed against him in any offensive respect whatever. We cast no one out, for we have no enclosure; and are resolved never to allow one to be built around us by human hands.

In the mean time we shall continue to discuss each other's opinions freely, and say what we think of them. There is diversity, among us, and we both tolerate, and glory in it. Our ministers exchange with whom they see fit. Our people in their several congregations express their preferences and wishes, in reference to what and whom they hear. This is our happy and enviable condition. We are resolved to adhere to it, and we are quite comfortable in the assurance, that experience, and observation will increase our attachment to it. Our allegiance is impregnable and inalienable, to the sacred authority of freedom of speculation and profession. And if our Orthodox brethren are weak enough to allow themselves to continue to shake the example of some among our number who, in the exercise of their liberty, may have taken untenable positions, and been led into what reason and truth will show to be errors, *in terrorem* before us, they will have their labor for their pains. The Church has been too often driven back into darkness, by holding up the errors of the free, as 'a raw-head and bloody bones.' We understand the trick, and can be frightened by it no more.

If it suits the views of the New Englander and Recorder to represent liberal enquiry as dangerous to Christian faith, they may, as our remonstrances are unheeded, take the consequences of casting such an imputation upon the gospel.

THE PRINCIPLE OF PUSEYISM.

In our last paper, in noticing a late number of the Episcopal Journal, published in this city, we spoke with commendation of a discourse by Bishop McIlvaine of Ohio in which the Anti-Puseyite principle was defined by the declaration that 'the Church does not consist of visible walls, but of invisible minds.' In a southern paper we find the antagonist or Puseyite principle thus laconically expressed, 'The principle of divinity is in the organization.'

HARVARD COLLEGE, AND STATE POLITICS.

In the last Trumpet and Universalist Magazine we find the following:

'We have been assured by a very intelligent gentleman of the county of Worcester, himself a graduate of Harvard, that there is a general expectation in that quarter, that the nominations to the Senate board, will be made in reference to the College question. One political party at least will take the ground, that there is an aristocracy at the College which ought to be broken up; that it has not been the College of the many, but the few; the Institution, not of the State, but of a sect; that the common people have been frowned upon there; that the College has in fact been governed to the gratification of a delectable clique, and not of the people at large. Such were the statements of the gentleman from Worcester County. He evidently expected the aid of all sects except the Unitarians. He said the proposed reform in the College was so popular throughout the country, that any political party would be run down that opposed it. We give these statements as those of the individual referred to, and not as our own convictions.'

After some general remarks, in reference to the relations, heretofore subsisting, between Unitarians and Universalists, the Trumpet adds:

'If the College should be taken out of the hands of the Unitarians, what shall be done with it!—That is a very serious question. For mercy's sake, and for truth's sake, and for honesty's sake, do not let the Calvinists have it.'

The Recorder has republished an article, which appeared some time ago, in the Boston Post, favoring the idea of taking the College from the Unitarians. What may be the intention of the leaders of the party of which that paper is the most prominent organ, or of the other party, we do not yet know. But in the mean time Unitarians, throughout the state, are getting to be aroused we hope. When the day of trial comes, if we act with spirit and resolution, we shall have a support, from other quarters, which will prevent all future attempts to establish Calvinism in Massachusetts.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ About the 20th of July there were quite sharp thunder storms, accompanied with lightning, rain, and in some cases, hail stones so large as to damage buildings. An Albany paper gives the following account of a storm on the Hudson.

"About two o'clock in the morning, when a few miles from West Point, the Empire was overtaken by a thunder storm of great severity, and was obliged to "lay to" about an hour. The wind blew a gale, and the aspects of the storm were at once terrific and sublime. The lightning was intensely vivid, and blazed from every point of the compass. It seemed as if the heavens were on fire and the sky filled with forked and sheeted flames of blue, white and yellow colors. The wind howled and moaned, the rain fell in torrents, the waves were lashed to foaming, the lightning flashed incessantly, and the deep, heavy thunder rolled majestically in the heavens. The storm King was abroad and the elements seemed to rage unlicensed. The scenery was magnificent. The waves of the river constantly flashed and sparkled in blue flame, the forms of the angry clouds were displayed every instant in dazzling light, so intense as to almost blind the eye, and the neighboring Highlands, towering from the river to the clouds, were now enveloped in impenetrable darkness and completely hidden from the sight; and anon, quick as the conception of a thought, were illuminated, from base to summit, and in a light so brilliant and glorious, that every building, tree and beetling crag stood out in bold relief and seemed almost within our grasp. The passengers left their cabins and their cots, and gathered between the gang ways on deck to behold in silence this awful but sublime spectacle of the works of Him who rideth upon the whirlwind and guideth the storm; who revealeth his power in the lightnings, and who uttereth his awful voice in the thunder. The heart felt its weakness, and man his insignificance and utter helplessness."

☞ St. Louis, Missouri, bids fair to become the most flourishing and populous city of interior America. Last year 1140 houses were erected there. This year a still greater number are going up.

☞ The number of houses built in the following cities was, in

Boston,	1625
Philadelphia,	1512
Cincinnati,	1228
New York,	1213

☞ The number of buildings destroyed in the late New York fire is given as follows:

On Broad street,	130
Broadway,	50
Beaver,	85
New,	86
Marketfield,	65
Exchange Place,	51
Merchant's Court,	10
Stone street,	41
Whitehall,	15
South William,	13
	516

☞ A contract has been made to establish, within three months, the magnetic telegraph between Utica and Albany.

☞ The recent explosion at the New York fire, together with the intelligence of the awful and mysterious destruction of the ship Virginia, by the bursting forth, without previous warning or symptom, of sudden flames, are leading to chemical investigations, which will probably give greater security against dangers, of which we have not heretofore been sufficiently aware.

☞ The London Times gives the following account of the experimental trip of the great iron steamship which is now on her way across the Atlantic.

'PLYMOUTH, JUNE 20TH. The Great Britain iron steamship made an excursion round the Eddystone this morning. She left Millbay pier, the tide half ebb, at a quarter to 9 o'clock, and arrived at the Eddystone at 5 minutes after 10 o'clock. There were about 500 passengers on board. Tickets, 5s. On returning the ship was several times suddenly stopped, owing to the heated state of some parts of the main bearings of her immense engines. There was no wind, the sea smooth, and the weather warm, the thermometer being 70 in the shade. On the occurrence of these stoppages the machinery was allowed to cool, and when again put in motion, plentifully supplied with water poured from a hose pipe. The machinery of all new engines is liable to this casualty. It may be recollected that when Her Majesty's steamer Penelope made her first trip down the channel her paddle boxes became ignited from the same cause. On entering the Sound, while under way, Captain Hosken had the helm put hard a port, and turned the immense ship completely round in about six minutes, and then by reversing the screw had her worked astern, and having stopped her way, turned her round in a circle, the diameter of which scarcely exceeded her own length. Her passengers, and the spectators crowded on the heights ashore, appeared highly gratified by these evolutions, which furnished undeniable evidence of one of the numerous advantages derivable from this method of propulsion. At 12 o'clock she landed her passengers at the pier, and in the afternoon departed for Dublin. The visit of the Great Britain steamship to Plymouth has fully proved the utility of the Millbay pier, recently constructed by Mr. T. Gill, M. P. During the stay of that immense vessel, from the 14th to the 20th instant, about 15,000 persons have been on board, without accident, and although 322 feet long, drawing 16 feet when loaded, she lay as securely along side as if she had been in the London Docks. Within four years upwards of 100,000 tons of rough stone, 37,000 feet of wrought stone, and 1000 loads of timber, have been deposited here; and through the perseverance of a gentleman, single handed, and at an expenditure approaching £30,000, a pier has been constructed capable of accommodating the lengest ship in the world.'

☞ The dangers of railread travelling are found to be less than of any other mode. When the distance and the number of persons transported are taken into the account, the deaths and injuries are found to be reduced to a fraction of per centage scarcely appreciable. In England and on the continent the danger is much increased by the custom of locking the passengers into the cars. The following description of a recent accident on the Great Western railroad is from an English paper.

'The express train to Exeter, consisting of four carriages, two of the first and two of the second class, with upwards of 150 passengers, and while going at the rate of forty miles an hour, was thrown off the line. The luggage van was thrown off first, and, after proceeding thus for about half a mile, caused the remainder of the train to follow. The engine, by some means or other, had broken away, with its tender, from the carriages it had in tow, which immediately swung round and across the whole breadth of the line. That breadth, however, was not sufficient to prevent two of the first class and one of the second class carriages from falling over, the former on one, and the latter on the other side of an embankment, twelve feet in depth. The perilous position of the passengers, who were knocked about without mercy or possibility of escape within their close-locked prisons, may be more easily imagined than described. None of the passengers were killed, but upwards of forty persons, who were more or less injured, were taken to the Royal Hotel, at the Slough station, where they received due attention.'

☞ The accounts from various parts of the country, in reference to the coming crops, are favorable. Wheat promises to be more abundant than ever before. Grass is said every where to be light. Potatoes look well, although in some quarters the disease of last year is said to show itself again. In the south it was feared that incurable evil had been wrought by drought. But much still depends, in all crops and every where, but especially so far as regards corn, upon the weather for several weeks to come.

☞ The city of Providence is said to have experienced an unprecedented growth during the last five years.

☞ It is not generally known that, for some time past, the government have been erecting fortifications on the Penobscot, nearly opposite Bucksport. Orders have recently been given to hasten the works with all possible rapidity. This fortress commands the passage of the Penobscot, and from the surrounding scenery as well as its important location, is an object of great interest.

☞ The visitations of the Latin Grammar, and High Schools, of Boston, have taken place this week. Prizes were awarded in each, and public exercises performed by the pupils. The occasion, as usual, was highly interesting, and rendered peculiarly so by the reception of the following letter. Its writer is one of those truly public spirited men of wealth by whom this community is so preeminently blessed and adorned. The prosperity of the country, and their own meritorious enterprise have made them rich; and they, in return, appropriate, of their abundance, munificent contributions to perpetuate the public prosperity in the only secure and certain way, by diffusing intelligence, and raising the standard of education.

BOSTON, July 26, 1845.

MY DEAR SIR—I am not unmindful of the conversation held with you at the exhibition of the Latin School last year, in regard to the great benefits to be derived from the distribution of rewards and prizes among the pupils for scholarship, industry and good conduct.

The ability and fidelity with which you discharged your duties when Principal of the Latin School for many years, and the interest you have manifested in its prosperity since you retired from it, have induced me, without apology, to address you with reference to the subject of our conversation.

I am, as *you well know*, deeply impressed with the necessity of not only maintaining the system of popular education, as wisely established by our fathers, but of adopting such improvements as the advancement of Science, the Arts and Literature, requires to meet the wants of the age in which we live.

The Latin School of this city is an Institution on which our fellow citizens of the present day, look with pride and satisfaction, and which has been cherished with affection and confidence for more than two centuries. I consider this school as the fountain of classical education among us, from which streams of knowledge flow, that enrich the mind and elevate the New England character.

I have a desire to offer to my fellow citizens a testimonial of the respect I entertain for classical knowledge, and especially for this school, which has been, and now is, so nobly sustained by them. I beg therefore, through you to present to the city of Boston in trust, the sum of two thousand dollars, the interest of which as nearly as may be, shall be expended annually, forever (under the direction of the sub committee having charge of the Public Latin School of Boston) in prizes for the best performances in the various branches of Literature and Science taught in that institution; and in such other rewards for excellence and industry as may be thought best calculated to promote the object and true interests of education, and to keep alive a spirit of generous emulation and literary ardor through the several departments, and all the different grades of said school.

It is not my wish that the whole of said interest should be expended in prizes for abstract or comparative excellence, which would most naturally fall to the most talented and most advanced scholars; but, that a portion should be appropriated to the reward of those, whose industry and dilligent application manifest a desire to improve: though the least gifted by nature; and also a portion for good conduct in general, embracing moral rectitude and gentlemanlike deportment.

It is my desire that the subjects for prizes be so arranged and distributed as to operate on all the classes of the school, the lowest as well as the highest.

The master of the school is requested to propose to his pupils the various prize subjects for the year, as early as practicable, and always within one month after the August vacation annually.

And in awarding the prizes he is to act under the advice of the sub-committee of his school, and after consultation with such other gentlemen and learned persons as he may see fit.

The interest of the fund is to be paid to the chairman of the sub-committee of the Public Latin School for the time being.

I pray you to believe, dear sir, I remain your friend and obedient servant,

ABBOTT LAWRENCE.

To Benjamin A. Gould, Esq., Boston.

☞ Contracts have been completed for building a magnetic telegraph from Buffalo to New York, by way of Springfield, and from New York to Boston and to Philadelphia.

☞ Audubon's plates, worth about $15,000, were totally destroyed in the New York fire—no insurance.

☞ The Commencement at Harvard University will occur on Wednesday, 27th of August.

☞ The Texas Convention assembled on the 4th of July, and forthwith, on that day, passed, with but one dissenting voice, an ordinance assenting to the terms of annexation proposed by President Polk.

☞ The Steamer Cambria arrived from Liverpool at 5 o'clock P. M. on Wednesday, 30th of July, having made the passage in 11 days and 4 hours, the shortest voyage, by far, ever made from Europe to America—5 passengers to Halifax—97 to Boston, 8 from Halifax—110 in all.

☞ Iron continued to fall, cotton had risen, American stocks were also recovering ther credit—money is plenty. The whole country is represented as in a most flourishing state—every branch of business active and thriving—a good promise of crops. Indeed the same extraordinary prosperity, we are experiencing here, pervades Great Britain, and the entire world. The English press gives utterance to the same anxious apprehensions which many persons feel among us, lest we may be going too fast, and similar revulsions, to those which have marked decennial periods, in 1835 and 1825, be impending over 1845. Now is the time for wise and careful men to take the helm, and by their seasonable cautions and advices, guide in safety the business and enterprise of the nations.

☞ Some of the debates and proceedings of Parliament, and matters of general interest may be presented to our readers hereafter.

☞ Several valuable and interesting communications are necessarily deferred.

For the Register.

OBITUARIES.

REV. JAMES BLODGETT.

Died at Lexington, July 16th, Rev. JAMES BLODGETT, aged 33.

Few things can be sadder to the friends of Liberal Christianity, than to see the young servants of the Church, before whom the long promise of usefulness is opening, cut off at the very beginning of their labors in a field 'where the harvest truly is plenteous, and the labourers are few.'

This is especially felt in the case of the young clergyman, whose death we record. Mr. Blodgett was, both by his natural gifts and by his experience, peculiarly fitted for the office of a Christian Teacher. His whole character was *ministerial*,—not that austere and over-prudent character which is sometimes falsely so named; but the character of a man, with whom religion was the crowning and habitual grace of a modest, benevolent, and honest heart. His judgment was excellent;—the result of faculties remarkable for their even balance, and seldom disturbed by any pressure of vanity, or passion. He was patient of labor, calm under the common troubles of life, and constant to his main purposes. The turn of his mind was rather to reflection; and his meditations had been from his youth, chiefly on religious topics. These kept the first place, not merely as a matter of conscience, but as an intellectual taste; and it might have been said of him, long before he entered the minstry, that he was far in advance of most young clergymen in well digested theological knowledge.

It had been to him, also, more than a mere *inquiry*. He well knew the *experience* of a Christian Life. Its hopes,—its anxieties,—its trials,—had long been written on his heart, and manifested in his daily walk. The result of many anxious and laborious inquiries had been to attach him more and more closely to the Bible,—and his hope,—the hope of his childhood,—had always been, to enforce its truths as a Christian Preacher. He could hardly fail to be acceptable and useful as such. The topics which it was his office to treat were those which he had long felt as most interesting and most vital to himself. And though without powers of mind which qualified him for display, and without any love of it,—he had a sound understanding,—and a vein of strong sense, which must have gained him attention as a speaker. His language was plain, and he used little ornament; but he always spoke to the purpose, and had an unusual command of illustrations, which were often homely, and sometimes humorous, but which always carried him on toward his point. But his greatest natural fitness for the ministry, was, after all,—'the ornament of a meek and quiet spirit,' which naturally sought the tranquillity of a Pastor's Life,—never reaching into the world for more ambitious occupation, but content to stay where God had placed it.

Mr. Blodgett's life had not been without trials. His grand aim had been to fit himself for the ministry, but his studies had been interrupted; and he came at last to College, late in life, and chiefly by the assistance of the late Dr. Follen, whom in some points he strongly resembled. He was graduated in 1841 with great credit to himself, and completed his studies in two years at the Theological School at Cambridge. He was ordained at Deerfield, Mass. in Jan. 1844. But his eagerness to accomplish the purpose of his life had urged him beyond the strength of a constitution which had already borne unusual fatigue. It was evident to his personal friends, at the time of his ordination, that his days were numbered. But he struggled through a year, and continued to preach till his voice quite failed him. He soon felt that his work was done. He felt, too, the reward of a Christian experience. The doubts,—the anxieties concerning his own acceptance with God, which had clouded much of his early life—now gave way to a humble and a settled peace. He said to a brother in the ministry, a few days before his death, that he had not felt a moment's despondency. And so he continued to the last, when he fell asleep in Jesus in a 'sure and certain hope of a glorious resurrection.'

JOSEPH O. ANDREWS, ESQ.

'Died in Washington, D. C., on Saturday, the 19th instant, in the 88th year of his age, JOSEPH O. ANDREWS, Esq. a native of Great Britain, but for many years a resident in that city. His long life was one of great usefulness, upwards of half a century of it having been devoted to the instruction of youth in various departments of knowledge, by numbers of whom his memory is affectionately cherished.'

The writer can speak in the deepest affections of his heart of the venerable gentleman whose death is thus briefly mentioned in the National Intelligencer. It has been his happiness frequently to be thrown into his society and listen to his interesting conversation and reminiscences of times and people long since passed away. Descended from a distinguished family in England of high renown in the Episcopal Church, Mr. Andrews' acquaintances and connections were among the most enlightened and cultivated of English Society. His manners were those of a perfect gentleman, full of dignity and grace, and they inspired, with his eminently social disposition, at once an easy and familiar acquaintance among all with whom he came in contact. How often was it said of him—there is an example of the perfect English gentleman of the old school. His conversation retained the vivacity and brilliancy of his early manhood until within the last four years of his life, when physical debility and the partial loss of sight, deprived him of many of the external incitements to social converse. But his recollection of former events was unimpared, and as it embraced much that is now a matter of history, and of which he was an eye witness, it is easy to understand that an acquaintance with him must have been both agreeable and instructive. The hunting sports in which he was once proud of indulging, brought him into the company of George the Fourth, of whom he has related many interesting facts. It is nearly forty years since Mr. Andrews came to the United States. He had imbibed a love for the free institutions of this country, although loyal to his own Government while under it, and ever speaking in its praise since; but he felt that the New World opened to him a wider field for the enlargement of his knowledge as well as for his active usefulness in the cause of Education in which he had been engaged. He opened Collegiate Institutions in Virginia and North Carolina in connexion with his Son-in-Law, (Dr. T. P. Jones,) and some of the distinguished sons of these States were among those who received his instructions. On removing to Philadelphia, and eventually to Washington, he relinquished his former duties as a public Instructor, and devoted his time to the education of the younger members of his household. It was here that he became acquainted with Mr. Vaughan, Mr. Eddowes, Mr. Taylor, and Mr. Joseph Gales, senior, all natives of his own country, with whom he formed an intimate and endearing friendship interrupted only by their earlier departure to the grave. Of these worthy gentlemen, ever to be remembered for their active and unwavering advocacy of Liberal Christianity as well as for their pure, devoted and Christian lives, the readers of this paper can not be ignorant, and many of them, indeed, have had the happiness to know them personally. By the example of their lives and conversation, Mr. Andrews was interested in Unitarian Christianity, and he became a constant attendant at the Church of that denomination ever after—uniting in all its ordinances as a follower of the Lord Jesus. That he had thus united himself with an 'unbelieving sect,' was the cause of much unhappiness to his nearest relatives who retained their partiality for the Church of England, and were bound to it by a prejudice too strong to be overcome by any social or family ties. But he was willing to leave all for his conviction of truth and duty, and he has frequently expressed to the writer the great satisfaction and delight which he had derived from the new views he had adopted. They were sufficient for him; they supported him in life and death; they are his passport to Heaven.

☞ A CONFERENCE MEETING will be held at Gloucester on Tuesday, 5th of August next. Exercises will commence in the Church of the First Parish, at 3 o'clock, P. M. Christian friends are respectfully invited to attend. The steamer Yacht leaves T wharf, Boston, at 10 A. M. on that day.—Fare 50 cents. The train of cars in connection with stage to Gloucester, at ½ after 12 M. ag2

☞ NOTICE TO UNITARIAN CLERGYMEN. If any Minister, or one who has been a Minister of the Unitarian faith, has failed to receive a Circular letter containing a Protest against American Slavery, drawn up by a Committee appointed for the purpose, he is requested to inform the undersigned as soon as possible by mail, and a copy will be immediately sent to him.
Medford, Aug 2, 1845. C. STETSON.

☞ FIRST CHURCH IN SOMERVILLE. The Services connected with the Dedication of the First Church in Somerville will take place on Wednesday, September 3d, at 3 o'clock, P. M.
The Clergy and laity are respectfully invited to attend on the occasion.

☞ THE MIDDLESEX NORTH ASSOCIATION will hold their next meeting at Rev Mr Smith's in Groton, on Wednesday, Aug 6th, at 10 o'clock, A. M. JOS. C. SMITH.

☞ MEADVILLE THEOLOGICAL SCHOOL. A sufficient number of copies of Jahn's Introduction to the Old Testament, for text books, is required at this School. The work is out of print and cannot be obtained at the bookstores. Any person who possesses a copy and is willing to part with it will confer a favor on the school by leaving it James Munroe & Co's, with the price and name annexed.
jy12 RUFUS P. STEBBINS.

MARRIAGES.

10th ult, by Rev Amos Smith, Mr Joseph R. Gordon to Miss Nancy, daughter of the late Thomas Williams, Esq. of Chelsea.

In this city, by Rev Mr Gray, Mr Robert M. Campbell to Miss Caroline M. Brazier.

On Sunday evening, by Rev Baron Stow, Mr Chas. H. Dillaway to Miss Sarah Elizabeth A. Newton.

24th inst, by Rev Mr Skinner, Mr Dexter Buckman to Miss Eliza Shay, both of Stoneham.

In Salem, 29th ult, at the East Church, by Rev Dr Flint, Mr George L. Page of Louisville, Ky, to Miss Esther S., daughter of Mr Nathaniel Very, of S.

30th ult, by Rev Mr Anderson, Rev Alexander J. Sessions to Miss Hannah W. Seccomb.

In Newton Corner, on Sunday evening, by Rev Mr Partridge, Mr Wm W. Pratt of Newton, to Miss Sarah D. Durant of Concord.

In Dedham, 27th inst, by Rev Mr Beckwith, Mr David B. Standish to Miss Hannah G. Ellis.

22d inst, by Rev Dr Lumson, Mr Augustus B. Endicott of Chelsea, to Miss Sarah Fairbanks.

In Salisbury, Mr John W. Ladd, of Haverhill, to Miss Sarah C. Evans of Amesbury.

In Newburyport, Mr Richard Peters to Miss Sarah H. B. Evans.

In Saxonville, 28th inst, by Rev Isaac Hosford, Rev B. F. Hosford of Haverhill, to Mary E. Stone of S.

In South Scituate, RI, 24th inst, by Rev Mr Grosvenor, Mr Frederick A. Valette of Cincinnati, to Miss Mary Ann Field of S.S.

DEATHS.

In this city, Mary G., wife of Joseph Boyd, 35.
On Friday evening, Josiah Haskell, Jr. 19.
27th ult, Charles Fox, Esq. of Portland, 63.
In East Boston, 26th, Mr George Golding, 52.
In Dorchester, Miss Elizabeth Howe, 78.
In Cambridge, Miss Annette Pomeroy of Roxbury.
In Watertown, 25th inst, Maria, youngest daughter of Isaac and Ruth Robbins, 2½ yrs.
In Danvers, Mr Gerge H. White, 46.
In Leicester, 26th, Hiram Knight, Jr. 12.
In Spencer, 8th, Mrs Sally Slocumb of Shrewsbury, 50.
In Newbury, Mr Jewett Ilsley, 82.
In Bradford, Abigail, wife of Dr George Coggswell, 36.
In Roxbury, 25th, Mrs Jane, consort of the late Mr Thomas Cheney, 90.
In West Cambridge, 26th ult, of dropsy on the brain, Franklin W., eldest son of Benjamin F. Reeves of Boston, 5½ yrs.
In Dover, N. H., Mr Burton O. Marble, 33, a native of Bradford, Mass, and a graduate of Dartmouth College.

APPRENTICE WANTED. An Apprentice, somewhat acquainted with the business, is wanted at this Office. Apply immediately. a2

SCHOOL FOR YOUNG LADIES. The Fall Term of the subscriber's School for Young Ladies, will commence in convenient and pleasant Rooms, at the Warren street Chapel, on September 15th.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Book-keeping, &c.

Instruction is also given in the French, German, and Latin Languages; and, if desired, in Needle-work, Drawing and Music.

The School is well furnished with Philosophical Apparatus, and a large and excellent Library. Lectures are frequently given upon useful and interesting branches of science.

Applications for admission can be made until September 15th, at No 60 Pleasant st, and after the above date, at the School Rooms.

TUITION.—Pupils twelve years of age and over, $12,50 per term; from ten to twelve, $10; under ten years, $8. WILLIAM P. JARVIS.

REFERENCES.—Hon Josiah Quincy, Pres. Harvard University; Hon. Wm. Minot, Rev. John Pierpont, Rev Hubbard Winslow, Rev. Wm. Tappan, Rev. Charles F. Barnard, Rev. Frederick D. Huntington, Rev. Robert C. Waterston, Dr. George C. Shattuck, Perez Gill, Esq., Edmund Jackson, Esq., John G. Rogers, Esq., George Savage, Esq., Gideon F. Thayer, Esq., Robert B. Williams, Esq., Ammi B. Young, Esq. aug2

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are well qualified to judge of its value.

Among the peculiar merits of this Collection are—the very large number of its Hymns, much larger than that of any other of our books—its great variety of subjects, and number of hymns under each head—its systematic arrangement—'the good taste of the selection, and the large number of beautiful pieces, which are in no similar work'—'its hymns suited to all the occasions on which Christian worshippers are drawn together,' occasions which in other collections have not been considered—and lastly, its low price.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev Dr Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to 'the Committee of the Cheshire Pastoral Association' for this very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have already introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev Mr Stearns's do, Hingham, Mass.
Rev Mr Coe's do, East Medway, Mass.
Rev C. Palfrey's do, Barnstable, Mass.
——— Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev Mr Leonard's Society, Dublin, N. H.
Rev Mr Livermore's do, Keene, N. H.
Rev Mr Whitwell's do, Wilton, N. H.
Rev Mr Cutler's do, Peterboro', N. H.
Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
ag2 118 Washington st.

OLD THEOLOGICAL WORKS, CHEAP.—Clarke's Sermons, 10 vols: Leland's Revelations: Gregory's Christian Church: Leighton's Expository Works, revised by Doddridge; Select Works of Leighton, with an account of the Author's Life: Foster's Sermons: Belsham's Calm Inquiry: Massillon's Sermons: Grove's Sermons: Burnett's Sermons: Porter's Lectures on the Gospel of St Matthew: Erskine's Sermons: Prideaux Connections of the Old and New Testaments: Logan's Sermons: Barclay's Apology: Bourdaloues' Sermons: Reed's Apology for Infant Baptism: Ely's Contrast betweeen Calvinism and Hopkinsianism: Clarke's demonstrations of Being and Attributes of God, in answer to Hobbs, Spinosa and others: Lowman's Rational of the Ritual: Life of Hopkins: Essays to do Good, by Cotton Mather: Heylyn's Theological Lectures: Stillingfleet's Origines Sacræ. Henry's Commentaries: Osterwald's Christian Theology: Locke's Works, 3 vols, folio, &c.

Also for Sale,—Hug's Introduction to the New Testament: Kenrick's Exposition: Mosheim's Church History: Dick's Works: Cruden's Concordance: Follen's Works: Channing's Works.

For sale at SIMPKINS'S, 21 Tremont Row.
aug2

NEW WORKS. Trade and Principle, or for what shall I live, by the author of 'Conquest and Self-Conquest'; The Parsonage of Mova, by Miss Bremer, translated by William Howitt, Penn and Ink Sketches.

For sale at SIMPKINS'S, 21 Tremont Row.
aug2

MONTHLY MAGAZINE, for August. CONTENTS—A Case of Conscience; Bush on the Old Testament; The Well of Baca; Glimpses from a Country Window; God's Providence in the Waters; A Sermon by Rev A. P. Peabody; The Cicadd; A Hint to Sunday School Teachers. *Intelligence.*—Installation at Sudbury, Mass; Do at East Lexington; Annual Visitation of the Cambridge Divinity School; Items.

Just published, by L. C. BOWLES, 118 Washington street. ag2

SAXTON & KELT, 133 Washington street, Boston, have published—The Loves of the Angels, a poem, by Thomas Moore; The Sacred Songs, by Thos. Moore; Hebrew Melodies, by Lord Byron; and Palestine, by Bishop Heber; Gems of Sacred Poetry; Silent Love; Autumn Flowers, and other Poems, by Caroline Bowles; The Hand Book of the Sentiment and Poetry of Flowers; The Tongue of Time, or the Language of a Church Clock, by Wm Harrison, A.M., of Brasenose College, Oxford; The Fashionable Wife and Unfashionable Husband, by Mrs Opie; The Royal Sisters, an Historical Romance, by Agnes Strickland; Tales by Mrs Opie, containing White Lies and False or True, or the Journey to London; Tales by Mrs Opie, containing a Tale of Trials and Confessions of an Odd Tempered Man.

Other works of a similar nature in press.

In press,—A new and splendid Annual for 1846.
aug2

LIVERMORE'S COMMENTARY. The Four Gospels, with a Commentary, by Abiel Abbot Livermore, vol 1 Matthew, vol 2 Mark, Luke and John, vol 3 Acts.

Published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. a2

LIFE OF SCHILLER. In Press—The Life of Friederich Schiller, comprehending an examination of his works, by Thomas Carlyle, second edition, 12mo, will shortly be published by JAMES MUNROE & CO., 2 School st., up stairs. aug2

TWENTIETH REPORT. No 215 of the Tracts of the American Unitarian Association. The Twentieth Report, with the Proceedings of the Annual Meeting, May 27, 1845. Published by JAMES MUNROE & CO., Agents of A. U. A., 2 School st., up stairs. aug2

NEW HYMN BOOK—Second Thousand. A collection of Psalms and Hymns for the Sanctuary, compiled by Rev Geo E. Ellis for the Harvard Church Society in Charlestown, Mass. Clergymen and others can obtain copies for examination of the publishers, JAS. MUNROE & CO., 2 School st., up stairs. ag2

CHILD'S FRIEND, for August. Just published by L. C. BOWLES, 118 Washington st. CONTENTS—Martyrs; St Chrysostom; Mother, I dreamt of thee; Ellen Seward, or 'A place for every thing, and every thing in its place'; 'A Friend is the Medium of Life;' The Chapel in the Forest; Exhibition and Pic Nic. ag2

TOWNSEND FEMALE SEMINARY. The Fall Term of this Institution will commence on the last Wednesday in August, and continue 13 weeks.

The Trustees are happy to announce to the public, that they have secured Miss HENRIETTA WARREN, as Principal, assisted by Miss HANNAH P. DODGE, with an adequate number of efficient teachers. It is a sufficient recommendation, that Miss W. formerly served in the department of Latin, French, and Mathematics, with much ability and success for five years.

It is sincerely hoped, that the pleasantness of the location, and the accurate, and thorough instruction, which will be given, will render it a favorite, and truly profitable resort for young ladies. No pains will be spared, on the part both of the Teachers and Trustees, to give to the Seminary the high standing it has heretofore sustained.

Special attention will be given to those who are fitting for Teachers.

Lectures during the term, on the branches of Natural and Intellectual Science will be given by Rev W. C. Richards.

Board in the public boarding house, and in private families, including washing, &c. &c. $1,62.

Pleasant and commodious rooms have been provided by the Trustees, free of charge for any young ladies, who may wish to board themselves or board in companies. A. G. STICKNEY, Sec'y.

Townsend, July 26, 1845.

VALUABLE SECOND HAND BOOKS. The Works of the most Reverend Dr John Tillotson, Lord Archbishop of Canterbury, 3 vols, folio, calf.

A Commentary upon the Historical Books of the Old Testament, by Daniel Whitby, 2 vols, folio.

The Books of Job, Psalms, Proverbs, Ecclesiastes and the Songs of Solomon, paraphrased; with arguments to each chapter; annotations thereupon, by Simon Patrick, 1 vol, folio.

A Paraphrase and Commentary on the New Testament, by Daniel Whitby, 2 vols, folio.

A Commentary on the three lesser Prophets, being a continuation of Bishop Patrick, by William Lowth, 2 vols, folio.

Channing's Works, 6 vols, 12mo.

Unitarian Miscellany, edited by Drs Sparks and Greenwood, 6 vols, 12mo.

Essays and Tracts, 6 vols, 12mo, edited by Jared Sparks, LL.D.

The above for sale low by JAMES MUNROE & CO., No. 2 School street, up stairs. jy26

DR. C. SOULE CARTEE'S HIGH SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 8th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. jy26

SAXTON & KELT'S LIST OF NEW BOOKS, MAGAZINES, PRINTS, &c.

Tales and Sketches of U. S. Army, 50c; Domestic Tales, 37; Christian Fragments, by Dr Burns, 50; Keeping House and Housekeeping, by T. S. Arthur, 37; Ocean Work, 37; Young Man's Guide, by Dr Alcott, 50; Combe on the Constitution of Man, 50; The Chimes, by Charles Dickens, illustrated, 50; The Orchard, $4; Our Wild Flowers, $4; The Trials of Margaret Lyndsay, by Prof Wilson, cloth, 62½; The Foresters, by Prof Wilson, cloth, 62½; Hand Book of the Poetry and Sentiment of Flowers, 31; Gems of Sacred Poetry, 1 vol, neat edition, gilt, 31; Silent Love, 1v, neat pocket edition, 31; The Queens of England, by Agnes Strickland, 2v, $3,50; Natalia and Other Tales, 25; Dick's Works, 4 vols, only $2,50. jy26

MISS

POETRY.

I SEE THEE STILL.

BY C. SPRAGUE.

I see thee still;
Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee as of old,
Then thy soft arms my neck enfold,
And thy sweet voice is in my ear;
In every scene to memory dear,
I see thee still.

I see thee still,
In every hallowed token round;
This little ring thy finger bound,
This lock of hair thy forehead shaded,
This silken chain by thee was braided—
These flowers, all withered now, like thee,
Sweet sister, thou didst cull for me;
This book was thine, here didst thou read;
This picture, ah! yes, here indeed,
I see thee still.

Here was thy summer noon's retreat,
Here was thy favorite fireside seat;
This was thy chamber, here, each day,
I sat and watched thy sad decay;
Here, on this bed, thou last did lie,
Here, on this pillow, thou didst die;
Dark hour! once more its woes unfold,
As then I saw thee, pale and cold,
I see thee still.

Thou art not in the grave confined—
Death cannot chain the immortal mind;
Let earth close o'er its sacred trust,
But goodness dies not in the dust;
Thee, O my sister! 'tis not thee
Beneath the coffin's lid I see,
Thou to a fairer land art gone;
There let me hope, my journey done,
To see thee still.

TO * * * *.

The world is bright before thee,
Its summer flowers are thine,
Its calm blue sky is o'er thee,
Thy bosom Pleasure's shrine;
And thine the sunbeam given
To Nature's morning hour,
Pure, warm, as when from heaven
It burst on Eden's bower.

There is a song of sorrow,
The death-dirge of the gay,
That tells, ere dawn of morrow,
These charms may melt away.
That sun's bright beam be shaded,
That sky be blue no more,
The summer flowers be faded,
And youth's warm promise o'er.

Believe it not—though lonely
Thy evening home may be;
Though Beauty's bark can only
Float on a summer sea;
Though Time thy bloom is stealing,
There's still beyond his art
The wild-flower wreath of feeling,
The sunbeam of the heart.

[Halleck's Poems.

THE LAST WISH.

The wish of Wilson, the celebrated Ornithologist, in regard to his burial-place, is beautifully expressed in the following lines:

In some wild forest shade,
Under some spreading oak or waving pine,
Or old elm festooned with the spreading vine,
Let me be laid.

In this dim lonely grot,
No foot intrusive will disturb my dust;
But o'er me songs of the wild bird shall burst,
Cheering the spot.

Not amid charnel stones,
Or coffins dark and thick with ancient mould,
With tattered pall, and fringe or cankered gold,
May rest my bones.

But let the dewy rose,
The snow-drop and the violet, lend perfume
Above the spot where, in my grassy tomb,
I take repose.

Year after year,
Within the silver birch tree o'er me hung,
The chirping wren shall rear her callow young,
Shall build her dwelling near.

And at the purple dawn of day,
The lark shall chant a pealing song above,
And the shrill quail shall pipe her song of love,
When eve grows dim and gray.

The black bird and the thrush,
The golden oriole shall flit around,
And waken with a mellow gust of sound
The forest's solemn hush.

Birds from the distant sea
Shall sometimes hither flock on snowy wings,
And soar above my dust in airy rings,
Singing a dirge to me.

MISCELLANEOUS.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

This learned and distinguished body met at Cambridge, in England, on the 19th of June. We present the address of Mr. Everett on the occasion. The tribute he renders to our own Cambridge will be read with interest. Besides himself, the loving graduates of that College present a long and bright catalogue of names identified with the literature and science of the country, in all their departments.

Mr. EVERETT, the American minister, next addressed the meeting. He observed that he should be readily believed when he said it was with diffidence that he rose in obedience to the call of the standing officers of the Association, to address a few words to the assembly, when he assured them that he did so without the slightest premeditation, or any expectation, when he took his place on the platform, at all that he should have to say a single word. If that most eminent philosopher who had just taken his seat thought it necessary to say that he was prepared to address the meeting only from written notes, with how much diffidence must he (Mr. E.) stand forward without any preparation whatever. (Hear, hear.) The few words he had to say, however, speaking as he did from the fullness of his heart, might well come forth without premeditation. His purpose in rising was to propose a vote which every one present would join in with enthusiasm, a vote of thanks to the illustrious President who had just delivered so masterly an address. (Cheers.)—Deeply did he regret that there were no men of science from America present to perform that pleasing duty; in them it would have been an appropriate office; but he had no claim to the character of a man of science as his authority to speak before such an assembly as the present. This, however, he might say, that in proposing a vote of thanks to Sir John Herschel, he felt he was fairly and fully representing all the men of science in his own country. (Hear, hear.) He was doing no injustice to any other honorable name, when he said that in America the name of Herschel stood among the first of living men of science. From the time of his distinguished father, 'who gave the lyre of Heaven another string,' and turned an inconspicuous star, which for ages had passed unnoticed in the firmament, into a great member of the solar family, and whose majestic orbit was scarcely yet completed since it had been discovered to be such a body—from his time to that of the still more illustrious son, the name of Herschel had been as familiar in America as in Europe. (Applause.) If the distinguished President of the British Association would turn his face to the West as well as to the South—if he would cross the ocean to the new continent, as well as visit the southern extremity of the old continent, instead of being left alone with his stars, his southern cross and magellanic clouds, without any one to appreciate his labors, he would find himself surrounded by men who would look on him with admiration—by kindred minds, prepared to catch the lessons of wisdom from the lips of living science. (Loud and continued applause.)

There was one topic in the President's address on which he (Mr. E.) had the satisfaction to feel authorized to assure the Association of the co-operation of the men of science in America—that which related to the simultaneous observations of magnetic and meteorolgical phenomena. The efforts made in this kingdom and on the continent of Europe for the establishment of a series of simultaneous observations in this department of science had been cordially seconded by the scientific men in America, and he himself had the pleasure this evening of putting into the hands of the President the second series of observations made at the University of Cambridge, in New England, by Professor Lovering, of that Institution.—The very Rev. the Dean of Ely had also just placed in his (Mr. E.'s) hands the answer of Professor Loomis, of New York, to the circular of Col. Sabine, and there was a sentence or two so apposite, that he thought the company would bear with him if he read a few lines:—'We want a chain of meteorological posts extending indefinitely northward from the great lakes across the British possessions. There is nothing which would hold out a prospect of so rich a harvest to American meteorology as the establishment of such a chain of posts; this can only be effected through the agency of the British government. It would be desirable to have stations at intervals of 100 miles extending northward to the farthest outpost of civilization. Ten pounds will provide a station with instruments, and with a little pains-taking, competent men might probably be found to make the observations gratuitiously. The United States are admirably situated for a grand meteorological crusade. We have here a vast territory, covered by a population all speaking the same language. We have more than a hundred observers who are now keeping registers, besides the observations at sixty military posts, mostly situated on the frontier. With a generous cooperation on the part of the British government in procuring registers from their extensive possessions north of the United States, our own observers would be inspired with new enthusiasm, and we might speedily hope for richer conquests than have been hitherto known in the domain of meteorology.' Most truly and earnestly did he wish that an emulation on subjects such as this might speedily spring up between Great Britain and America, and consistently with the honor of both countries, take the place of less amiable discussions in reference to the same region. (Loud applause.) He could assure the meeting that if any effort in his humble sphere, or any opinion or counsel of his, on this or the other side of the water, could avail to that end, it would not be, as it had not been withheld. (Protracted applause.)

One of the most beautiful points of view in which to contemplate modern scientific researches, was that they had drawn different members of the human family into these delightful emulations. It was supposed—but he spoke on a subject of which he knew but little—that one of the probable results of the simultaneous observations just referred to would be to prove that the mysterious phenomena of magnetism obey one general law throughout the globe, and that the pulsations of this incomprehensible agency are synchronous. Should this proposition be established, it would be considered one of the most wonderful and beautiful achievements of modern science. But this fact, however great and luminous for the establishment of a scientific law, what was it compared with that law which regulated the intellectual world? That simultaneous action which was expected to be discovered in the magnetic system, what was it compared with that unity of the intellectual principle, that moral sympathy which made every word uttered in one country intelligible to the votaries of science in every other, and constituted reasoning man, throughout the world, one great family. (Applause.)

He ought to apologize for having taken up so much time, in the performance of his pleasing duty. Their President had just dwelt with peculiar satisfaction on the return of the Association to Cambridge. There was no place where he could render a tribute like the present with more gratified feelings than in Cambridge, for in New England too there was an University of Cambridge, from which (as he had already observed) he had placed a magnetical report in the hands of Sir John Herschel this evening. Of that University he was a humble child; whatever he was, or might hope to be, in this world, under Providence, he owed to the instructions derived from that translantic *Alma Mater*. The foundation stone of that Cambridge in New England was laid by one of the graduates of Cambridge in Old England, John Harvard, a son of Emmanuel college. It was his bounty that cast the fruitful seed into the soil of what was then a thinly-peopled shore on the border of a boundless wilderness. The President had spoken of the feelings of the members of this Association, who now returned to this place after an absence of twelve or thirteen years - how they greeted each other, how they inquired after its prospects, and how it had fared with them in the interval. Could that pious individual who laid the foundation of the American Cambridge more than two centuries ago, have looked forward, and seen how it would fare at the end of 200 years with the sons of Old England, who had carried their arts, their language, their civilization, and their religion, across the ocean, what emotions would have swelled his bosom! (Applause) What must be his feelings, then, in being permitted to speak for them and act as their organ—the organ of the men of science and education in his own country—on an occasion of so much interest as the present! (Applause.) He would not attempt to describe them, but would conclude by proposing that the thanks of the members of the British Association be given to Sir John Herschel, for his most luminous and instructive discourse. (Loud cheers.)

The Marquess of Northampton then rose and said if the American gentleman who last spoke felt a difficulty in addressing them, how much must he (the noble Marquess) feel it increased. It was one of the most useful and pleasing results of the British Association, that it brought men together having the objects of science in view, not only from England but from all parts of the world. The British Association was useful in all respects—whether in a political, moral, scientific, or social point of view. When they heard such addresses as those delivered by the Dean of Ely and Sir John Herschel, they need not envy the achievements of any mighty conqueror; for here was the display of the conquest of the mind which was made of benefit to all. The Dean of Ely, in his address, had alluded to the rivalry between him and Sir John Herschel, when they were fellow students; and well might the Dean feel proud in being second to a Herschel, for it was better to be so than before any one else. Sir John was now about to follow the Dean as President of the Society, and if he meant to exercise a spirit of rivalry in his task, he would find that he had a difficult one to perform; and he had another glory to compete with—that of his own father. When the British Association last met in Cambridge, (the noble Marquess) had the honor, at a dinner given in Trinity College, of proposing the health of Sir John Herschel. In the speech he made upon that occasion, he recollected stating that he hoped that Herschel would go forth and earn parental glory. Had he not done so? What Sir John had seen that day would prove to him that he had not lost either the respect or affection of his fellow countrymen (cheers.) He (the noble Marquess) had been delighted with Mr. Everett's speech—that gentleman had come from a country that spoke the same language with ourselves; possessed of similar and kindred institutions, and well the meeting had seen how he could use that language, and when Mr. Everett returned to his own country he hoped the proceedings of this day would not be soon erased from his mind; he hoped he would tell his scientific brethren in America with what cordiality England held out the right hand of good fellowship towards them—(hear, hear.) The first meeting of the British Association was held at York; the second at the University of Oxford, and the third in Cambridge; he felt glad to see this great body had returned here again; by saying so, he did not mean that he hoped the Society had completed the cycle of its visits; for his heartfelt wish was that they had yet in reserve 'fresh fields and pastures new,' and if the British Association should again visit Cambridge, he trusted the members would receive a warm and cordial reception. The noble Marquess concluded by seconding the vote of thanks to Sir John Herschel (cheers).'

TRAITS OF MORAL COURAGE IN EVERY DAY LIFE.

Have the courage to discharge a debt while you have got the money in your pocket. Have the courage to do without that which you do not need, however much you may admire it. Have the courage to speak your mind when it is necessary that you should do so, and to hold your tongue when it is better that you should be silent. Have the courage to speak to a friend in a "seedy" coat, even in the street, and when a rich one is nigh; the effort is less than many people take it to be and the act is worthy a king. Have the courage to set down every penny you spend, and add it up *weekly*. Have the courage to pass your host's lackey at the door, without giving him a shilling, when you know you cannot afford it—and, what is more, that the man has not earned it. Have the courage to own that you are poor, and you disarm poverty of her sharpest sting. Have the courage to let your personal defects, and the world will be deprived of that pleasure, by being reminded of their own. Have the courage to admit that you have been in the wrong, and you will remove the fact from the mind of others, putting a desirable impression in the place of an unfavorable one. Have the courage to adhere to a first resolution when you cannot change it for a better, and to abandon it at the eleventh hour, upon conviction. Have the courage to acknowledge your age to a day, and to compare it with the average life of man. Have the courage to make a will, and, what is more, a *just* one. Have the courage to face a difficulty, lest it kick you harder than you bargain for: difficulties like thieves, often disappear at a glance. Have the courage to avoid accommodation bills, however badly you want money: and to decline pecuniary assistance from your dearest friend. Have the courage to shut your eyes at the prospect of large profits, and to be content with small ones. Have the courage to tell a man why you will not lend him your money; he will respect you more than if you tell him you can't. Have the courage to "cut" the most agreeable acquaintance you possess, when he convinces you that he lacks principle: a friend should bear with a friend's infirmities"—not his vices. Have the courage to show your preference for honesty, in whatever guise it appears; and your contempt for vice, surrounded by attractions. Have the courage to give, occasionally, that which you can ill afford to spare; giving what you do not want nor value, neither brings nor deserves thanks, in return; who is grateful for a drink of water from another's overflowing well, however delicious the draught? Have the courage to wear your old garments till you can pay for new ones. Have the courage to obey your Maker, at the risk of being ridiculed by man. Have the courage to wear thick boots in winter, and to insist upon your wife and daughters doing the like.

Have the courage to acknowledge ignorance of any kind; every body will immediately doubt you, and give you more credit than any false pretensions could secure. Have the courage to prefer *propriety* to *fashion*—one is but the abuse of the other. Have the courage to listen to your wife, when you should do so, and not to listen when you should not. [This applies to husdands.] Have the courage to provide a frugal dinner for a friend, whom you "delight to honor." Have the courage to throw your snuff box into the fire or the meltpot; to pass a tobacconist's shop; and to decline the use of a friend's box, or even one pinch. Have the courage to be independent if you can, and act independently when you may. [English Gentleman.

AN EGYPTIAN PEASANT'S LIFE

An Egyptian infant is the most ill-favored object in human creation; a name is applied to him with as little ceremony as a nickname is with us; and, indeed, there are not perhaps twenty different names distributed among the 200,000 Moslem inhabitants of Cairo. They are almost all taken from the Prophet or his immediate relations and followers. In our crew of ten men, we had five Mahmouds, or Mohammeds, two Ibraheems, three Abdalians, and a Jad. As the Egyptian grows into childhood, he appears still more deformed and extremely corpulent; but in manhood he becomes well-proportioned, stalwart, and sinewy; those at least who are employed upon the river. The city Egyptian never takes any active exercise, and passes nearly all his time squatted on his divan or counter. Many of the shopkeepers at Cairo are merely amateur tradesmen, being possessed of private property, and carrying on business as good young ladies do in other bazaars, for amusement only. Along the river, and among the villages, the poor man is occupied with agriculture, boat building, or the most laborious occupation of pumping-up water to irrigate the fields. His children of both sexes run about naked, or nearly so, and if the little girls have a rag upon them, they coquetishly cover their faces with it. The peasant's utmost exertions scarcely suffice to earn twopence a day; and even this pittance is often wrung from him for the Pasha, when some neighbor has failed in the taxes, for which the community is answerable. Yet happy does he consider himself, if allowed even thus to struggle on through life. The bright sun shines, and the cool river flows for him, however deep his poverty; and the faint shadow of freedom that he enjoys gives energy to his labors, however severe. But the Pasha must have workmen for his factories, and laborers for his crops. Conscription, for these purposes, then seizes those whom that for war has spared, and the fellah is torn from his home, to work under the lash of a taskmaster, for the nominal wages of twopence halfpenny a day. This is sometimes two years in arrear, and even then paid half in kind, at the Pasha's valuation of whatever he has least occasion for. Such is the Egyptian peasant's lot, aggravated by privations that are incredible. If sick, he has no medicine or medical advice, and he dies; if starving, he must steal from his own crop, which the Pasha has set his seal upon, and he suffers the bastinado. If a conscript for war, he is kept in camp until no longer fit for service; then thrown upon the world to beg and die.

HE NEVER SPEAKS KIND TO ME. Conversing the other day with an interesting little girl between the age of six and seven, I took occasion to impress upon her mind the debt of gratitude due from her to her Heavenly Parent for bestowing upon her so good and kind a parent whom everybody loves. I was perfectly thunderstruck with her answer. Looking me full in the face with her soft blue eyes, she replied, "He never speaks kind to me." Perhaps this Christian father, harrassed with the cares of life, was unconscious that he had roughly checked the fond attentions of his child; but could cares or the interruptions of his child excuse unkindness or a total want of tokens of endearment? Will fathers examine their habits on this point?

WEAR OF RAILROAD IRON.

There has been a great deal of discussion and speculation during the last two years, as to the probable duration of railroad iron when exposed to a heavy traffic; and there are few subjects on which the opinions of practical men have differed more.

We have, however, at last, the means of forming a very safe estimate of the durability of a 56 pounds to the yard edge rail, when well laid, on an even and well adjusted track.

The first ten miles of the Lowell road was first brought into use in 1838, after the "fish belly rail" had been found inadequate. The new rail was of the H pattern—the form now most generally approved.

The following table shows the number of tons which passed over the road, in each year, from 1838 when this rail was first used, until July 1845, when the company commenced making extensive repairs:

In 1838 about	60,000 tons.
1839	70,000 "
1840	73,000 "
1841	86,000 "
1842	91,000 "
1843	115,000 "
1844	150,000 "
1845 (to July)	75,000 "
Total freight,	720,000 "
In addition to this quantity, there has been transported, annually, about 16,000 tons of passengers and baggage, or in seven and a half years,	120,000 "
Which makes the aggregate tonnage about,	840,000 "

One *half* of this quantity only has passed over the second track, which up to this time, therefore, has sustained 420,000 tons. The question is now, What effect has this tonnage produced? Is the rail visibly injured by it?

The company have relieved us of the necessity of all speculation on this point, by taking up several considerable stretches of this rail in 1844; and they are *now* making still further changes—one about *a mile long*, near the three-mile stone, and the other about *half a mile*, near South Woburn. They will be compelled to make additional removals this year, and probably to change the iron on the whole of this ten miles in the course of next year. The durability of this rail may, therefore, be set down at 500,000 tons. The lowest estimate we have ever seen of the power of a good edge rail, is 1,000,000 tons.

In 1841 and 1842, the Lowell company took up 26 miles of the "fish belly" rail, and laid down a new iron of about 56 pounds per yard; some portion of it was 60 pounds, and that which they are now using is 63 pounds iron per yard. This change of iron cost $121,559, after deducting the proceeds of the old iron, or about $4700 per mile.

The new iron was heavier than the old, which, of course, increased the cost of making the change; but on the other hand, the new iron was purchased while railroad iron was admitted free of duty, which *reduced* the cost.

If we make the proper allowance for these two circumstances, we will find that the cost of taking up one track of 56 pounds iron, and replacing it by a new track of the same weight, is very nearly $5000 per mile.

If we then divide this sum by 5,000,000 tons, the amount of trade which shall have destroyed it, we shall obtain *one cent per ton per mile* for the value of the wear of iron on this road. This is a larger result than we should have looked for; but as the Company receive more than *five cents per mile per ton*, for all the freight they carry, they can afford to renew their iron and still make reasonable profits.

[Courier.

HEAT.

For some days past we have had an intensity of heat, which "the oldest inhabitant," who is always good authority in matters like that of temperature, cannot say has been often exceeded. Even in India, its inhabitants have not more to endure than we during a portion of our summer. This heat or caloric is rather a singular affair. It is produced from solar light, from electricity, from the condensation of vapor, solidification of liquids, by percussion, compression and friction, by chemical combination and animal life.

"The most common effect of heat is to increase the size of the body to which it is imparted. This is what we call expansion; on the contrary, if heat is withdrawn, the body losing it contracts? There is a remarkable exception in the case of ice, which by a wise law of nature expands when it loses its previous temperature as water.

Some of the obvious effects of heat are seen in the movement of clocks and watches, which after their rate of going, as the works contract or expand with the heat or cold. Compensation pendulums have been resorted to, in order to obviate this difficulty. The ingenious instrument called a thermometer is a contrivance to measure the degrees of the very heat that gives it value. Liquefaction, ebullition, condensation, vaporisation, evaporation, are all results of heat, each of which would require a separate article.

We find, too, that different bodies are susceptible of different effects from heat.

Heat is propagated through space, either by radiation independently of matter, or by conduction, as from particle to particle. Radiated heat passes in straight lines from the point where it emanates, and in all directions. Heat radiates through glass, as any one standing behind a window in winter on a sunshining day will readily perceive. It passes freely through air or a vacuum. When heat is conveyed by conduction it is by transmission from particle to particle of matter, as by a bar of iron, one end being placed in the fire. Some bodies conduct heat more readily than others; these are called good conductors; others like earth, or wood, or sponge, are bad conductors.

When a body becomes luminous by the increase of its temperature it is said to be incandescent, and it is a curious fact that the degrees of heat may be estimated by the color produced, the lowest is red, the next is orange, the next yellow, and the greatest a white heat. Bodies of a dark color themselves absorb much more heat than those of a light color, because they reflect the least caloric rays.

Combustion which is a phenomenon going on before our eyes day and night, has employed the attention of the most eminent philosophers. The theory most commonly received is that when bodies are heated to a certain temperature, they acquire an affinity for oxygen gas, which combines with the heated body and evolves heat and flame. "Flame is therefore a gaseous body rendered so hot as to be luminous." This theory is not exclusive as to the causes of combustion, for there are other substances which by combination, may produce heat and light.

The sensation of heat and cold is dependent upon the relative temperature of the objects brought together. We feel the warmth when a body hotter than our hand, for example, is touched by us, and coldness when a colder body is touched. In the one case the heat comes to us, and in the other it departs.

So much for the general notions in relation to heat, which we confess are derived from the observation of others. The idea which some small wits entertain, that essays on scientific subjects must be original, is we presume, confined to the shallow pates in which it takes rise. We always are careful to acknowledge our indebtedness to the authorities we quote from, only claiming the credit of placing our observations in a popular form. [New York True Sun.

EFFECTS OF DRINKING COLD WATER. Dimness of sight, syncope, spasms of the chest and stomach, staggering, imperceptible pulse, and laborious respiration. Sudden death, says Thomson, has often been observed to be produced by drinking large draughts of cold water. Indeed, this effect of cold upon those who have suffered much previous heat, thirst, and fatigue, has long been known. Quintus Curtius, in particular, gives a very interesting account of the fatal effects which the army of Alexander the Great experienced on reaching the banks of the river Oxus, after a fatiguing march through the sterile and burning sands of the desert. Those who indulged in drinking freely of the stream died immediately; and Alexander, the historian remarks, lost more men by this means than he ever lost in battle. Numerous well-authenticated instances of sudden death from the same cause are to be found in the records of medicine. [Medical Times.

DR. DEWEY'S COMPLETE WORKS, in 1 v 8vo. Unitarianism Defended, by Rev James Martineau; Rev H. Giles and others, 8vo; Wilson's Concessions of Trinitarians, 1v 8vo; Dr Carpenter's Harmony of the Gospels, 1v 8vo.

Just received by CROSBY & NICHOLS, 118 Washington street. je28

THE TRIALS OF MARGARET LINDSAY, by Prof. John Wilson, author of 'Lights and Shadows of Scottish Life,' &c. 1 vol 12mo: paper 37½, cloth 62½c.

Please read the following from Rev. Mr Lothrop and Rev. Mr Turnbull.

Boston, May 19, 1845.

Messrs Saxton & Kelt—Dear Sirs: I thank you for the copy of 'The Trials of Margaret Lindsay,' you were so kind to send me a few days ago. It is one of the most touching, interesting and instructive Stories I have ever read—a most beautiful and persuasive delineation of the power of Christian faith to support us under the trials and guard us amid the perils of life, admirably adapted to quicken the conscience, and to wake up all the better feelings and sympathies of our nature. I consider that you have done a public service in giving us an American edition of this Work, thereby bringing it within the reach of thousands of our citizens who would otherwise never have become acquainted with it, and who cannot read it without being made better.

Very respectfully,
Yours,
S. K. LOTHROP.

Messrs Saxton & Kelt: Accept my thanks for the copy of 'The Trials of Margaret Lindsay,' which you were kind enough to send me. I have read it with great pleasure. Like all the writings of Professor Wilson, it is characterized by great beauty and power of imagination. Besides it breathes the purest spirit of religion and virtue. While it is admirably adapted to please, it is also well fitted to inspire the noblest sentiments. It is a fiction, but a fiction true to nature and true to the bests interests of man. Were all fictitious writings of this character, we should cease to complain of them.

I am, Gentlemen,
Yours respectfully,
ROBERT TURNBULL.

Boston, May 10, 1845.

'This is a beautiful Boston edition of one of the most affecting stories in the English language. Professor Wilson is well known as the 'Kit North' of Blackwood's Magazine, whose miscellanies recently collected are quite as popular as the most sparkling articles of Macaulay. We well remember the interest with which, long years ago, we read this simple narrative of the joys and sorrows of lowly life in Scotland, and, unless we are much mistaken, it will be right joyfully welcomed by all whose taste has not been perverted by the gewgaw and glitter of modern romance. There is little matter to excite smiles, or rouse broad laughter in this volume. It is, as its title imports, a story of trials and suffering, told with a quiet earnestness that never fails in interest, and the reader will only lay down the book when he finds his eyes are dim with unexpected moisture. It is well worth the high reputation of its author.' [New Haven paper.

Published by SAXTON & KELT, 133 Washington street. je28

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

sp27 tf

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.

s7 yr

BOARDING SCHOOL FOR GIRLS, IN PLYMOUTH. The Spring quarter and third year of the subscriber's School will commence on Monday, May 12th. Having obtained one of the most commodious and eligible residences in Plymouth, three or four more boarders can be accommodated in his family. The usual English branches are taught, and the Latin, French, and German languages.

Terms, $50 a quarter. Music $10.

HENRY F. EDES.

Plymouth, April 19th, 1845. tf

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves.

a29

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.

Constantly on hand, German and French Cloths of good quality. These goods are well and durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.

☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit.

my24 tf

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

usual. CROSBY & NICHOLS,
je7 tf 118 Washington st.

BOARD AND INSTRUCTION. A clergyman in the country wishes to receive into his family, for board and instruction, four or five young ladies, from 12 to 14 years of age. His residence is in a pleasant and healthy location, about twenty miles from Boston, and having daily communication with the city by stage and railroad. Instruction in the school will be given by a young lady, recently a member of the Normal School at West Newton.

Terms—for board and instruction, $4 per week.

Reference to Rev. C. W. Upham, editor of this paper, Dea. S. Greele, Boston, and Rev. Cyrus Peirce, Principal of the Normal School. ap26

GAITER BOOTS. Black, bronze, green and light Gaiter Boots of the latest styles, may be found at reasonable prices, at THEO. H. BELL'S, 153 Washington st, opposite the Old South Church. 3misap12t

FRENCH SHOES. Just received, a large assortment of French Shoes, (Este's manufacture,) at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. 3mis ap12

CHILD'S FRIEND, for July. CONTENTS—Martyrs; The Morning Walk; A Child's Hymn; Bladud the Leper; Account of the Capture and Death of a large Alligator; Eden; The Doves; The Blade of Grass; The Beautiful; Shame; The Women of Weissburg.

Just published by L. C. BOWLES, 118 Washington st. jy12

EMERSON'S ARITHMETIC, in Three Parts. Part First is a small book, designed for the use of young classes, from five to eight years of age.

Part Second contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book having been recently enlarged, is now sufficiently extensive for common schools.

Part Third, for advanced scholars, comprises a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.

This System of Arithmetic has been adopted by the Boston School Board, to take the place of Colburn's First Lessons and Sequel,—by the Providence Board, to take the place of Smith's Arithmetic,—and by the Philadelphia Board to take the place of Pike's. The recommendations of the work are from gentlemen who do not lend their names to give countenance to indifferent publication. They are such as the following:

To Mr Frederick Emerson: Sir,—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far. It unites simplicity with fulness, and will thus be sure to interest the beginner, while it furnishes, at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
Late Professor of Mathematics and Natural Philosophy in Williamstown College.

To the Publishers of Emerson's Arithmetic: Gentlemen,—I have examined the Third Part of Mr Emerson's Arithmetic with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanations, combined with its happy adaptation to the purposes of practical business, are its great recommendations. I hope it will soon be introduced into all our schools, and take the place of ill-digested treatises, to which our instructors have hitherto been compelled to resort.

Respectfully, BENJAMIN PIERCE,
Professor of Mathematics and Natural Philosophy, Harvard University.

[Conclusion of a Letter to the Author.] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed, I do not know any one particular in which, for the use of very young pupils, they could be improved. Yours respectfully,
JAMES DEAN,
Late Professor of Mathematics and Natural Philosophy in the University of Vermont.

[From the Masters of the Public Schools of Boston, in the department of Arithmetic.] Emerson's System of Arithmetic, [First, Second, and Third Part,] has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. Mackintosh, Jr., Hancock School.
James Robinson, Bowdoin School.
Levi Conant, Eliot School.
Aaron D. Capen, Mayhew School.
Josiah Fairbank, Adams School.
John A. Harris, Hawes School.
Reuben Swan, Jr., Wells School.
Nathan Merrill, Franklin School.
Loring Lothrop, Endicott School.
Charles Kimball, Boylston School.
Joseph Hale, Johnson School.
Samuel L. Gould, Winthrop School.

Boston, Jan. 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those schools who have faithfully learned the Second Part, which, in my opinion is an excellent work.

THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed.

LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school room.

FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

[From the Masters of the Public Schools of Providence.] Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.

C. T. Keith, Benefit street School.
C. Farnum, Jr., Elm street School.
N. B. Nichols, Arnold street School.
J. D. Giddings, Fountain street School.
D. Burbank, Prospect street School.
Amos Perry, Summer street School.

Published by JENKS & PALMER, Boston.

jy12 3t

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash*.

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author, 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on